

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 28

L. M. Latimer goes from Griffin, Ga., to be pastor of First Church at Austin, Texas.

The sympathy of many goes to Dr. M. D. Jeffries, pastor of the Baptist Hospital in Memphis, because of the death of his wife.

Arizona is three times as large as Mississippi, but there are as many Baptists in one county in Mississippi as in the whole state of Arizona.

Chancellor Hume, recently dropped from the University of Mississippi, goes to the Southwestern University at Memphis as head of the Department of Mathematics.

The athletic "fans" were in high glee when the name of the new president, Critz, of the A. & M. College, was announced. Now he says the A. & M. is "not to be a football college".

Reports from Gulfport First Church give Sunday School attendance last Sunday as 330 and collection \$91.08. At Brookhaven the attendance was 540; collection \$22.77.

Revival meeting at State Line Baptist Church, beginning Sunday, July 13th. Rev. O. D. Mason will do the preaching, and Mr. D. Curtis Hall will lead the singing. Everybody cordially invited to attend.—H. M. Mason, Pastor.

It is probably a sample of that sort of talk. A member of the Virginia legislature in a speech said he had taken a drink of liquor with 95 per cent of the other members. Inquiry of the members proved that he had his figures reversed, that it was only five per cent that had taken a drink with him.

The Religious Herald is for abolishing the provision of the Constitution of the Southern Baptist Convention to allow one delegate from each district Association in the South, because there were only 57 of this kind at the last meeting out of a possible 820. It is again shown that the states nearest the place of meeting have a much larger representation proportionately. Something will have to be done to "bring out the voters".

Our special meeting, running for one week, and led by Dr. John L. Hill, was the best in real spiritual results I ever experienced. Our church and the entire community received great and lasting good from it. Though not a preacher by profession, we have never heard an abler, more earnest or more effective preacher of the Word. Every message held up before men Christ the Savior. Great crowds heard him eagerly. Quietly, devoutly, thirty-two new members came into the fellowship of the church, twenty for baptism. A number of the young people settled life's problem and worked for Christ in conferences daily with Dr. Hill. The Lord be praised for his coming.—Webb Brame, Pastor, Yazoo City.

There were three additions to the Rolling Fork Church during the meeting last week.

"A revival from heaven is the most irresistible force among the sons of men."—Gambrell.

"No preacher ever gets down in the mouth until he first gets down in his heart."—Gambrell.

Dr. D. G. Whittinghill, for 25 years missionary in Italy, is spending the summer in America, the second furlough he has had.

Has your church elected messengers to attend the special session of the Baptist State Convention at Newton July 15?

The Baptist Standard well says, "Sometimes a man thinks he is an independent thinker when the fact is he is a confirmed grouch."

The president of the Association Against the Eighteenth Amendment says it is a waste of time for them to lobby with Congress as it is three to one dry.

Pastor Freeman objects to the saying that Pastor Blank welcomed so many into the church. Isn't that about the way it is done? What about "doing the preaching"?

Brother W. C. Hamill has resigned the pastorate of Handsboro Church on the coast, effective not later than Oct. 1st. He is available for service in churches that may be reached from the Baptist Bible Institute in New Orleans.

It is reported that one of the oil and gas companies now drilling in and near Jackson has made a proposal to the trustees of the Orphanage to lease the Orphanage land, 112 acres at a figure that would support the Orphanage for a long time to come. But the deal has not yet been consummated.

The Watchman Examiner names Elmira College as the oldest school for women in the United States, 75 years old with a Baptist preacher for president. What about Judson College in Alabama? Hillman College in Mississippi is about 75 years old and still going strong. You will see their advertisement in the Record.

We have just closed a special series of revival services in the First Baptist Church, Bogalusa, Louisiana. The Lord was gracious in adding to our church 44 new members, 35 of whom are to be baptized. Our music was in charge of Rev. Joe Canzoneri, Clinton Boulevard, Jackson, Mississippi, who rendered us a most excellent service. I have known him for years, but it was my first privilege to use him in my church. He is a most gifted and consecrated preacher and singer. This is my sixth year in Bogalusa and I am rejoicing with the church in continued evidences of growth and blessings of the Lord.—O. P. Estes, Pastor.

PRESENT NEED OF SPIRITUAL AWAKENING

John A. Brunson, D.D., Pastor Grace Church, Sumter, S. C.

I think I am within the limits of truth when I say that the outward organization which in history is called the church is today better equipped materially than ever before. There are more church buildings, and many of them are handsome, commodious and richly furnished.

The following figures, taken from the "Blue Book of Southern Progress" for 1925, are in evidence:

The National Episcopal Cathedral at Washington, D. C., will cost \$10,000,000. Trinity M. E. Church, Durham, N. C., will cost \$500,000, contract awarded. First Baptist Church, Winston-Salem, N. C., cost \$450,000. Completed. First Presbyterian Church, Spantenburg, S. C., will cost \$300,000. Work begun. First Baptist Church, Knoxville, Tenn., cost \$600,000. Completed. First M. E. Church, Dallas, Texas, will cost \$700,000. Contract awarded. First Presbyterian Church, Tulsa, Oklahoma, will cost \$350,000. Contract awarded. First Baptist Church, Dallas, Texas, will cost \$1,000,000. Work begun. East Dallas Christian Church cost \$350,000. Completed.

These are only a few of the large and costly church buildings then about to be erected, or in process of erection, or recently erected. Many others were not reported in the "Blue Book". And since 1925 the erection of expensive church edifices has increased and spread amazingly. The demand for such buildings is widespread and urgent.

I

Whence is that demand? Is it the outcome of Denominational pride, or of love for and loyalty to Christ? Which?

Again, we are living in an age of general enlightenment. We have kindergartens, grammar schools, high schools, junior colleges, senior colleges, universities—schools for all grades, classes and conditions. There is now little excuse for illiteracy. One of the results of the general diffusion of knowledge, as it affects the church, is an increased enlightenment in the pews that demands a correspondingly increased enlightenment in the pulpit. Never before have pew and pulpit been so well educated as they are today.

The church, then, is splendidly equipped materially and educationally. It is also strong numerically. Multiplied millions are enrolled upon its registers. It has wealth, great wealth; learning, great learning; and numbers, great numbers. But the church of today lacks one thing—the one thing most needed, viz, spiritual life.

And yet it seems to be blind to its true condition. It boasts of its splendid equipage, its great culture, its various organizations adapted to its various needs, and its numerical strength.

I sometimes wonder if John's description in the third chapter of Revelation of the church in Laodicea is applicable to the church of today:

I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

Whether or not John's description here was meant to be a prophetic picture of the church of today, I shall not say. But I shall say that the description, though written in the first century, does suggest twentieth century conditions.

II

Note the resemblances between the Laodicean Church and the church of today:

The church in Laodicea was rich; the church of today is rich. The church in Laodicea was proud because of its wealth; the church of today is proud because of its wealth. The church in Laodicea was lukewarm, that is, it was lacking in spiritual life and discernment; the church of today is lukewarm, that is, it is lacking in spiritual life and discernment. The church of Laodicea was ignorant of its true condition; the church of today is ignorant of its true condition. And so the need of the church in Laodicea is the need of the church of today, viz., a revival begun and carried on by the Holy Spirit.

There is too much dependence upon human leadership and human organization, and too little dependence upon the enlightenment and leadership of the Holy Spirit. The church-machinery of today is of the most approved pattern, the equipment is up-to-date, and the appointed routine work is regularly carried out. Every department of church service has its organization, so that there are organizations within organizations. Much time and thought and energy and money are spent in the effort to preserve these organizations and to make them efficient.

And meetings are multiplied. There are local meetings, district meetings, state meetings, national meetings, and international meetings. At these meetings there is much speaking and no little feasting, and much official business is transacted; but spiritual life and power are lacking. The dominant purpose apparently is not to promote spiritual life, but to arouse a popular interest that will help to keep the church-machinery intact. We have the machinery and we must oil it.

EXCESSIVE ORGANIZATION SEEMS TO BE A MARK OF DECLINING SPIRITUAL POWER. THE FIRST THIRTY YEARS OF THE CHURCH'S EXISTENCE, THE PERIOD COVERED BY THE BOOK OF ACTS, WERE THE MOST FRUITFUL IN ITS HISTORY. AND DURING THAT PERIOD THERE WAS A MAXIMUM OF SPIRITUAL POWER AND A MINIMUM OF HUMAN ORGANIZATION.

For the Holy Spirit, Christ's Vicar on earth, was then in charge, controlling and directing the movements of Christian workers. When the Spirit's voice is heard and heeded, spiritual life abounds; and when spiritual life abounds, there is always spiritual power, spiritual zeal, and spiritual activity. And then not much organization is needed. Harmony of purpose and of action are invariably present when the Spirit is in control.

But when Christians begin to grow worldly they give little heed to the Spirit, and then spiritual life declines. And with the decline of spiritual life there is a loss of power, and THEN AN EFFORT IS PUT FORTH TO MAKE UP FOR THE LOSS OF POWER BY MUCH ORGANIZATION.

Now let us turn back to the church in Laodicea and note the remedy which the Spirit prescribed.

First, "gold refined by fire." His words are, "I counsel thee to buy of me gold refined by fire." What is meant by the refined gold? Psalm 12:6 will suggest the answer. "The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times." The "gold refined by fire," then, stands for the pure words of the Lord.

The first thing to do in order to effect a true revival, a real spiritual awakening, is to give more heed to the Word of God. That is first and fundamental.

I believe in God. I believe that the reader believes in God. And the God in whom we believe is not an impersonal principle that pervades the universe, but the personal God who created the world and who by His almighty power upholds it. And He has spoken. He has spoken to all mankind, and therefore to you and me. What He has spoken is recorded in the Bible. "And we must believe it and give heed thereto, if we hope to grow in spiritual life."

Fixed belief in the willing obedience to the teaching of the Bible is as essential to the

maintenance of spiritual life as food and water are to the maintenance of natural life. The preacher who disbelieves the Bible should quit the pulpit. It seems to me that common honesty would compel him to do it. And the layman who does not believe the Bible should cease to speak of himself as a Christian.

Yet there are many professing Christians both in the pulpit and the pew who do not believe the Bible. Said Dr. R. F. Horton, of England, twelve years ago: "The real difficulty of our time, when we come to probe it, is the dethronement of the Bible from its position of unquestioned authority."

That was true twelve years ago. It is true now. And I fear that the difficulty is more widespread today than it was then. And that fact alone is enough to account for the decline in spiritual life and power.

Stick to the Bible. Stick to the Bible. And again I say, stick to the Bible. For in the Bible we find the way that leads to life.

III

Next, the Spirit prescribed white garments—"Buy of me... White garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest."

The meaning of the "white garments" here prescribed is apparent from Rev. 19:8, which reads, "It was given unto her that she should array herself in fine linen, bright and sure; for the fine linen is the righteous acts of the saints." Hence I conclude that the "white garments" stand for "the righteous acts of the saints."

Get the "white garments," says the Spirit. That is to say, Let your daily deportment reveal to the world that you are a Christian. Your profession amounts to little. It is your life that counts. Said Emerson, "What you do thunders so loud I cannot hear what you say." The inconsistency of church members is one of the great hindrances to the growth of spiritual life in the church.

Lastly, the Spirit prescribes "eyesalve." "Buy of me... eyesalve to anoint thine eyes, that thou mayest see." And clearly, the "eyesalve" is a symbol of the Holy Spirit. "For in I John 2:20 we read, 'Ye have an anointing from the Holy One.' Spiritual discernment is sorely needed. With greater spiritual discernment there would be less inclination to employ worldly methods in the Lord's work. And spiritual discernment comes only by the enlightenment of the Holy Spirit."

The Holy Spirit's remedy then, for waning spiritual life is threefold: First, fixed belief in and willing obedience to the Word of God. Secondly, consistent Christian life. Thirdly, the enlightenment and the power of the Holy Spirit.

Apply this remedy faithfully, and increase of spiritual life and power will follow.—Western Recorder.

SIGNS OF HOPE

For the first time since January of this year the receipts of the Foreign Mission Board show an increase. For the two months of the new Convention year, covering May and June, the gifts to Foreign Missions have increased \$13,026.16 over the corresponding two months of last year. Better still there is some evidence of a deepening interest in this great cause. Sympathetic concern is being expressed, and many are praying earnestly for victory. Let us hope and pray that this may prove to be but the beginning of better things. Help make the increase greater for July and August.

—W. Eugene Sallee,

Home Secretary of the Foreign Mission Board, Richmond, Virginia.

SUNDAY SCHOOL ATTENDANCE JULY 6

Oxford Church	219
Okolona Church	172
Offering \$8.14	
Meridian, First Church	605
Jackson, First Church	521
Jackson, Calvary Church	676
Griffith Memorial Church	260

Housetop and Inner Chamber

Dr. B. H. Lovelace, of Clinton, assisted Pastor J. A. Lee in a meeting at Rolling Fork. We have not heard the results.

"Bishop" Frederick B. Fisher becomes a sure enough bishop by becoming pastor of the First Methodist Church at Ann Arbor, Mich.

Recently Florida Baptists have been cutting down expenses by dropping some of their employees, and reducing the salaries of those who continue, by a ten per cent cut.

The Baptist says, "When the missionary appeal rested on the conviction that more than a billion souls were going to an endless hell without the gospel, our people responded."

Okolona Baptists began a revival meeting Sunday. It will run eleven days. Brother H. R. Holcomb, of Tupelo, preaches and Pastor L. R. Riley sings. The preaching at night is in the open air.

The meeting at Magee resulted in 26 additions to the church, of which about half were by baptism. Pastor Ferrell was assisted by Rev. C. C. Jones of Meridian. Mr. Edwards led the singing.

All will rejoice that the Foreign Mission Board receipts for the past two months were \$5,500 ahead of the same period last year. In Mississippi the gifts to foreign missions were nearly doubled for this period.

Evangelist Bryan Simmons and Singer A. J. Cooper were with Pastor H. D. Walker in two meetings near the coast, one week at Fernwood and one at Ft. Bayou. There was one addition the first week and there were seven the second week.

The Cosmopolitan sends out this month to the religious papers a copy of the August issue with privilege of reproducing what Mussolini has to say on "Science and Religion". Many a high school boy or girl in Mississippi could write a better article. Excuse us.

Dr. Everett Gill, the Foreign Mission Board's representative in Europe, returns to America to supply the pulpit of Calvary Church, Kansas City, and other churches during the summer. This is without expense to the Foreign Board and it is hoped may be helpful to our mission work.

You may have seen the alibi that Chicago officials present to explain the existence of high-handed murder and other crimes. According to them it is all because of prohibition. Of course they never expected anybody with an ounce of brains to believe it. But it shows to what straits corrupt officials are put to explain.

The Southern Baptist Convention, at its meeting in New Orleans, authorized the employment of three more secretaries in the brotherhood movement being conducted by J. T. Henderson and George Burnett. Mr. T. J. York, of Chattanooga, has been selected as one of the three, and his field of work will be Georgia, Alabama and Florida.

Calvary Baptist Church in Jackson last Sunday met an emergency in fine, heroic spirit. They had a payment of \$10,000 due on their church building debt, and on Sunday morning the people came forward and put their envelopes in the basket. When it was counted up the amount was practically in hand. This is the worst time of the year to raise money; this is the worst year we have had for ten years. These people will tell you that they have no rich members and none that are near-rich. But they say they have the largest Sunday School and the biggest prayer-meeting and the biggest young people's organization in the state. You may dispute it if you bring the figures with you.

The Baptist New Mexican says there is a town in that state badly in need of a Baptist doctor. If they had said preacher, we could recommend.

Brother C. S. Moulder while field agent for Mississippi College is located at Clinton and is available as a supply for pastors during the summer.

Pastor E. E. Ballard of Fairfield, Ky., will spend his vacation at Tupelo and will be available for supply the last two Sundays in July, or for a meeting.

The Southwestern Baptist Seminary has had 12 applicants for degrees at the close of the Summer School, July 11th. The enrollment for the summer reached 144 representative of most of the states of the South. Dr. W. W. Chancellor of the First Baptist Church, Mineral Wells, Texas, will deliver the Commencement Address.

While supplying at Oxford Sunday the editor ran out with brother Black to Clear Creek Church on Sunday afternoon to attend the County B. Y. P. U. Convention. They had a good program and many churches in the county were represented. It is surprising to see the rapid growth of the adult unions. The union at Clear Creek took the county banner.

A mound, thought to be of little importance, has proved to be a shell covering a temple built by Nebuchadnezzar, is the report received from the archaeological expedition of the University of Pennsylvania. "The walls stand twenty feet high, and even the whitewash on them is in good condition." The temple was built by Nebuchadnezzar about 600 B. C.—Ex.

Pastor W. C. Howard of Flora, began a revival meeting July 10th to continue through the eighteenth. Dr. Kyle M. Yates, of the Louisville Seminary, is with him. Dr. Yates is one of the best known of the younger preachers, and among other distinctions, has this one that he married Miss Margaret, the daughter of Prof. and Mrs. J. M. Sharp, so long connected with Mississippi College.

It is interesting and significantly hopeful that some religious papers have been shocked into protest by the passage of a tariff law which by all measurements is not intended to bring relief to the suffering but to increase the profits of big business. We are not interested in politics as such, but we are concerned about legislation which affects the welfare of the common people. Every law or office holder that threatens the good of the community or the nation immediately precipitates a moral issue. And most of them do.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Clara Mae Turk, Student

One of the most thrilling experiences of my Christian life happened while on an assignment at Clay Square Mission. There were a number of children attending the service and among them my attention was called to a little bare-foot boy. He looked interested and that fact helped me to direct my message to him. It seemed to be the first time he had ever heard of Jesus. When I had finished he very timidly asked me, "Where does Jesus live?" Then I tried all the more to help him understand. I asked him to come the next Sunday afternoon. After several Sundays of teaching and praying he gave his life to Christ. Now he seems to be so much happier.

Last quarter it was my privilege to teach him every Sunday afternoon. I enjoyed this experience greatly and my prayer and aim is to be able to win many others for our Master.

B. B. McKinney resigns as professor in the Ft. Worth Seminary, effective January 1931.

Einstein, one of the greatest scientists and philosophers living, said, "I am a Jew, but I am enthralled by the luminous figure of the Nazarene. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word."—Ex.

Republicans in the Senate at Washington are laughing up their sleeves because they say every Democratic Senator in Congress except Smith of South Carolina, voted for some of the increases in the new tariff law, which Democrats now denounce as the highest tariff ever imposed. Is this a case of pot calling kettle black?

We have just closed one of the best meetings that we have had since coming to our present field here at Davis Memorial Baptist Church. Reverend J. M. Metts assisted the pastor in the services. Brother Metts brought us great and powerful messages from day to day and night to night. In spite of the unusual hot weather the crowds from beginning to end were good and increased as the meeting progressed. We feel that the church has been greatly strengthened by the meeting and that things in general are much better as a result of the efforts put forward. There were twenty-five additions during the meeting. On the Sunday after there were twelve professions of faith. On last night we had the happy privilege of baptizing sixty-one candidates. Some of these candidates were in waiting from a time previous to the meeting. We praise God for his goodness unto us in these days of revival.—R. B. Patterson, Pastor.

Not only the people of Hattiesburg were shocked by the death by drowning of Dr. E. H. Marriner, but his friends all over the state and in other states. The report of his death was announced over the radio on Friday last. He was bathing in the river near Hattiesburg, and supposed to have suffered a heart attack which rendered him helpless. Dr. Marriner has been pastor of First Church, Hattiesburg, for three years and was pastor at Leland a few years before going to Hattiesburg. His former home was in Tennessee, having been pastor at Humboldt. He quickly made a place for himself among the brotherhood in Mississippi, and was regarded as one of the foremost preachers in the state. He was Mississippi representative on the Home Mission Board. In Hattiesburg he was highly esteemed and had led his church in undertaking a new church auditorium. He was also one of the trustees of Mississippi Woman's College. His death is specially sad because he leaves a young daughter about 13 years of age whose mother passed away less than two months ago.

It is strange how quickly you can read a book if you are interested in it. Yesterday Mr. Frank H. Leavell's book on "The Layman Measures the Minister" was handed us in New Orleans and we read it coming up on the train. You don't get tired reading it. It is a wholesome sign that laymen are taking a serious interest in the preacher and his work. It is still more wholesome that he is willing to help the preacher by discussing his office and problems. We are not accustomed to somebody else speaking to us on our work and even our weaknesses. But we greatly need it. Mr. Leavell has good qualifications for this task. He is himself active in Christian work and interested in what preachers are doing. He grew up in a home which honored preachers, and while himself a layman has several brothers who are preachers. This book is the result of at least twenty years of contact and observation. Every year the Baptist Bible Institute has a series of lectures of "The Preacher from The Layman's Viewpoint." It is provided for by the J. H. Tharpe foundation. Mr. Leavell last year delivered these lectures and the book is the embodiment of them. Every preacher who is not too old to learn ought to read it. It is published by the Sunday School Board in Nashville. The price is \$1.00. Read it and pass it on.

Editorials

A BOY WHO NEEDED A FATHER

Not so long ago we were told of a man who came home on a cold day and sat down by the fire. He turned to his little boy and asked him to close the door. The boy simply said, "I won't do it." The father pleaded with him to close it, but met with the same answer. Some one who heard the story was asked what this boy needed, and replied, "A daddy." He was right, but that is not the boy we started to write about.

There was a boy a long time ago whose mother and grandmother were godly women. They were of the Jewish faith and race. A preacher of the gospel came their way and they heard him and received his message with joy. They became earnest Christians. They had a long time been devoted readers of the Jewish Scripture and they had taught them to the little boy in their home; till the story of God's dealing with His people was a familiar story to the lad. He had grown to be a youth now, and he too heard the gospel message and trusted Jesus as the Messiah and the Savior of the world. Now the Old Testament Scriptures had new meaning to him as to his mother and his grandmother.

But this boy's father was not a Jew, and while he had married a Jewess, he himself did not follow the Bible in his life, and made no effort to induce his son to do so. Indeed he seems to have stood in the way of his son's obeying the religion of his mother. Whether he actually forbade it, or it was simply his example, the boy had never followed the religious custom of his Jewish ancestry. He had never been circumcised.

You have already in your mind called the name of this youth, Timothy; and remember the names of his mother and his grandmother, Eunice and Lois, who had been so careful and devoted in his instruction and rearing. It was a great blessing to Timothy, as it is to any boy to have the heritage of a godly mother and grandmother. And Paul in writing to him does not fail to make mention of it. But Paul is very silent about Timothy's father. His silence is significant. All the good that was in the boy seems to have been due to his mother and grandmother, and the least said about his father the better. He contributed nothing to his religious training.

However many good qualities Timothy may have derived from the help of his mother and grandmother, he was bound to show the lack of training on his father's part. One cannot read Paul's letters to Timothy without being conscious that Paul while pleased to speak of Timothy as his son in the gospel, yet felt some uncertainty about the quality of his courage, and the necessity of bolstering him up on this weak side of his character. And one feels that this weakness must be due to the lack of the manly quality in his training.

A young man who has been brought up by women does not necessarily prove to be a sissy but he will need some help in overcoming the timidity and lack of virility which are due to the failure of a fatherly example. A careful reading of the two epistles to Timothy will show how Paul is attempting to supply that which was lacking in Timothy's upbringing, and to overcome the lack of manly self-confidence which every boy ought to get from a father's counsel and example.

It is interesting to notice that Paul's forbidding women to teach or have authority over a man is found in his letter to Timothy. Here too you will find the obligation of an elder to rule well his own house. To Timothy he says, "Let no man despise thy youth, but be thou an example to them that believe." Several times he commends to Timothy the soldier quality. He exhorts him to stir up the gift of God which is in thee, for God gave us not a spirit of fearfulness (a timid spirit) but a spirit of power. Be not

ashamed therefore of the testimony of our Lord; but suffer hardship. Thou therefore, my child, be strengthened in grace; suffer hardship as a good soldier. There are many such exhortations to Timothy which are not found in the letters to Titus.

The lesson for men of today is the obligation of fathers to set before their own children the example of a genuine, consistent and manly Christian life which will be an inspiration and challenge to their sons. There is no greater blessing to a boy than the care of a godly mother, but one who lacks the example of a father's faith and life will show it in the marks of weakness in character for which there is no compensation, and no cure. The father's responsibility cannot be shirked without its appearance in the sons who grow up in daily contact with him and must be influenced for good or ill in all the years and in all their habits.

A WINDOW ON THE PAST

You may be like the editor, more interested in the present than in the past, and still more interested in the future than in the present, and yet enjoy a glance backward just for a moment. Today we picked up a bound volume of The Baptist, predecessor of The Baptist Record, and looked at the first copy in this volume, which proved to be the first of the then new series of which Dr. J. B. Searcy became editor and Dr. T. J. Bailey Business Manager. It began in November. The Baptist Record of Meridian (A. J. Hackett, Editor) and The Baptist Layman of Winona (J. L. Johnson, Editor) had been bought out by a new stock company and the new paper started in Jackson. Would you like to see who was who, according to The Baptist 32 years ago in Mississippi?

There is an article by M. V. Noffsinger, of West Point, welcoming the new editor and manager. There is an article by J. B. Gambrell on America's mission, another article by Robt. Stuart MacArthur, of New York on "The Baptist Name." There is an unsigned article on "Yellow Fever Quarantine." There were a few cases of yellow fever in Mississippi the summer before. There is an article on Foreign Mission Work and Contributions by J. K. Pace, pastor at Hazlehurst. Several congratulatory letters to the new management from A. J. Faucett, of Hot Springs, J. J. Lowrey, of Monroe, W. P. Price, of Magnolia, just then moving to Winona to succeed Dr. Bailey, G. W. Potter, of Olive Branch, and A. B. Miller, of New Orleans; from L. E. Hall and J. J. W. Mathis.

There is a clipping from the Corinthian about the resignation of Dr. Searcy, a note from Dr. W. T. Lowrey who had just become president of Mississippi College, a letter from B. W. Griffith, telling of the death of Dr. E. A. Taylor, who had just become pastor at Vicksburg, a word from A. C. Watkins, of Torreón, Mexico.

Layman Jno. T. Buck, of Jackson, writes about Sunday School work. Layman W. H. Patton has a few remarks of course, about prohibition. Pastor J. N. McMillin writes about his new church house at Aberdeen, which has now given way to a newer house. You may be surprised that there is an article on Ministerial Unrest by Z. T. Leavell. They seem to have had it back there, too.

On the editorial page is a poem by Dr. Searcy, an announcement by Dr. Bailey, a salutatory by the new editor, an article on the orphanage by L. S. Foster. There is an editorial on Our Outlook.

There is a news letter from E. E. Thornton. There is an article on Divorce, by J. R. Sample, one on Mississippi College, by J. L. Petigrew; a news item about Pastor H. F. Sproles, of Jackson, announcement of the death of Francis Wayland, of Philadelphia, the death of Mrs. Tumage, Miss Askew, J. H. Boswell and M. T. Martin. Mrs. J. K. Pace writes about Womans Work. McKinleys Thanksgiving proclamation is published. News items about J. D. Anderson at New Albany, J. Harvey Clark going to China, W. D. Powell re-

signing as missionary to Mexico, R. W. Merrill at Sulphur Springs, Texas; of A. Taylor dedicating a church at Four Mile Lake, of J. L. Finley assisting W. E. Hathorn in a meeting.

It is said that there had been 234 cases of yellow fever in Jackson with five deaths. Mention is made of Dr. J. T. Christian's return from Europe, of A. J. Diaz return to his work in Cuba, of W. B. Womack going to Baylor University, of the sickness of B. H. Carroll, of the ill health of Dr. Sellers, of Starkville, of writing by L. R. Burress.

A call is made for prayer for persecuted Baptists in Russia; announcement is made of the opening of Mississippi College with about 100 young men. There is a call by D. L. Moody for prayer for the soldiers in the Spanish American War. There is a business announcement by Dr. W. A. Hurt, former owner of the Baptist Layman. There are almost no advertisements.

Baptists in Mississippi had a pretty good paper in those days. Some of the names mentioned above are of brethren who remain with us, but most of them have passed over and one feels like he is in a different world to go back even for 32 years.

THE DISTRICT ASSOCIATION

In about six weeks now we begin the meetings of our district associations, which in Mississippi are largely county associations. Next to the season of revival meetings in our churches these associational gatherings are fraught with the greatest possibilities for good of any meetings we have. It is because of their importance that we wish to say a word about them now, so that they may be made to accomplish the largest possible good.

In the first place they are religious meetings, and should be prepared for as such and conducted as such. The Christian fellowship is one of the chief elements in all our gatherings from the local church to the largest convention. This fellowship is not contrary to the purpose of religion but a part of it. It is what we have in common, in possession, in desire and in achievement that brings us together and contributes to our joy and our growth in grace. There is a freshness and inspiration in these gatherings which is like a draft of fresh air to our faith. Everybody ought to go and get the benefit of it. Everybody ought to go and contribute to the value of it. It is good to meet those who are accustomed to attend and it is just as good to greet those who are there for the first time. Every church member owes it to himself and to the Lord's cause to go and share in these counsels of the brotherhood.

Principally this word is spoken about the district association in order that proper preparation shall be made for the meeting. There ought to be earnest prayer beforehand for the presence of God, just as we pray for his presence in a revival meeting, and for the same reason. The purpose of this meeting is the same as a revival meeting, namely the coming of the Kingdom of God and the saving of souls. It has a somewhat wider reach than the revival meeting. If prayer were made beforehand in the churches for the association, the Lord would certainly be there, and more people.

Another part of the preparation should be a definite program. Let's know what we are going to do, and the order or plan of doing it. Don't trust to luck. Don't let it be haphazard. The Lord expects us to work our heads. Officers of some associations prepare and print and distribute the program beforehand. This will save time, will greatly expedite matters. Some associations have a regular and fixed order of business, which usually gets unfixed when they come together. But it is good to have something to work to, or guide us, to save confusion and delay.

Another necessary part of the preparation is that reports shall be ready and those who are capable of doing so shall prepare something to say. Baptist boards generally send out some printed or typewritten information about the va-

rious departments of work. These should be in the hands of proper officers or committees beforehand. And they should not be lost or lightly thrown aside. But it is not enough to take them to the association. They should be carefully read and digested beforehand. It is all too common for somebody to unroll a string of papers sent out from headquarters, only opened up for the first time at the association, and then read with awkwardness and hesitancy as if they were utterly unfamiliar. This is little better than nothing. It is better to have separate reports on separate subjects prepared by different ones, based on the information sent from headquarters.

But not only should a written report be ready, but those who make reports should in most cases be ready with a good red hot speech on the report. This is possible only if the one making the report knows something about it, believes in it and is in love with it.

It is usually better to have two days rather than one. But it may be you can't get the crowd there two days. In any case begin on time, don't waste a minute in wandering around as if you didn't know what to do next. Don't stay out of doors. Have a good devotional service, not a perfunctory performance. Distribute the work. Give new members some part in the meeting. Divide the time fairly between the various subjects. It is better to have a digest of the letters, rather than have them read. But this digest ought to come as early as possible in the meeting, so that you can know what has been done and what needs to be done. Utilize the best folks you have in the association, or out of it, if you can get them. Don't let the proceedings wait on some brethren who have to carry on a private conversation. Be sure you know beforehand what you are going to do when you get there.

—BR—

The following men and women on the foreign mission field were born in Mississippi:

Mrs. J. L. S. Graves—China.
Rev. E. N. Walne—Japan.
Rev. T. F. McCrea—China.
Rev. J. F. Ray—Japan.
Miss Pearl Caldwell—China.
Dr. G. W. Leavell—China.
Mrs. C. H. Chiles Rowe—Japan.
Rev. J. J. Cowsert—Brazil.
Rev. H. P. McCormick—Africa.
Rev. W. E. Allen—Brazil.
Mrs. Winne Bennett Ayers—China.
Mrs. Mary B. L. Ware—China.
Miss Minnie Landrum—Brazil.
Rev. John L. Bice—Brazil.
Rev. Vernon L. David—Spain.
Mrs. Rosalee Mills Appleby—Brazil.
Rev. Wynne Q. Maer—Chile.
Miss Eunice B. King—Brazil.
Miss Juanita Byrd—China.

—BR—

The editor would use all the influence he now has in a strong appeal to the Baptists of Mississippi in behalf of our cooperative program. The cause merits every dollar we can now requisition to advance the cause of our Lord. Added to all this is now the burdened soul of our Secretary, Dr. R. B. Gunter. He keeps a brave and cheerful bearing. He is hopeful and speaks and writes always hopefully. This word is written not because of any letting down of hope or effort on his part. But just now he is bearing special burdens. He is giving his life to the Master's cause. He is carrying on when weaker men would have felt they were justified in yielding. Sickness in his home makes his heart tender, but there is no relaxing his hold on the work, and no complaint about the burden he carries. It would greatly hearten him if the brethren all over the state would stand loyally by the cooperative program in this time of heaviness. Let the churches make their offerings bigger and gladden his heart. And you know how a personal letter puts new meaning into loyal friendship. Let's do our best for the Lord's sake and for the sake of those who are carrying great burdens.

ORGANIC UNION AND CHRISTIAN UNITY

—O—

The Watchman-Examiner stands and always has stood for Christian unity, but we oppose organic union and enforced uniformity. There can be no organic union without shameful compromise. Indeed, in many instances the federation of local churches of different denominations leads to compromise or disloyalty.

We must have a diviner principle of union than the shortage of coal. The churches had better go back to the fortnightly or monthly worship of our fathers than to enter combinations that force them to stultify themselves. Better a half dozen churches in a village than a single church composed of those who believe one thing and practice another. Once at a small wedding five men and women told us confidentially that they were still Baptists at heart though they were now actually members of churches of other denominations. It would hardly seem that this compromise of principles would minister to the spiritual life.

As long as God's people differ as to the doctrines of Christianity, as to the ordinances, the polity of the church, and as to the forms of worship denominationalism will continue, but denominationalism need not be sectarianism. There is a growing spirit of Christian unity, and the denominations are dwelling together in peace and fraternity. The serenity is disturbed only by those who insist that "we must all get together." In the attempt to get together we find how far we are apart.

From many points of view it would be better if we were all together. We would then present an unbroken front to the world. We would prevent the waste that now comes from "over-churching" communities. The religious hosts would be more easily mobilized for forward movements. If we could all see eye to eye, such a union of Christian forces would be desirable. Unfortunately we do not see eye to eye.

Much is to be said on the other side, so let us not lose sleep worrying over the present condition of affairs, for even if there could be a union of Christian forces the union would be fraught with many dangers. Denominationalism may be an evil, but it is not an unmixed evil. If we had one great church we would lose the purifying effect of the constant examination of our faith and practice by those who disagree with us. If we had one great church we would lose the value of the particular emphasis put by different denominations on particular truths. There are some blessings in denominationalism.

After all would a "Holy United Protestant Church" be very different in the long run from the "Holy Roman Catholic Church"? In Romanism we have the perfection of organic union. It presents an unbroken front. It conserves its energy. It can quickly mobilize its forces. Compare the religious life of Italy and Scotland, of Spain and England, of South America and North America. Protestantism broken into fragments, has always and everywhere produced a finer and nobler civilization than the great organic solidarity known as Roman Catholicism. We are not pleading for a divided church. We are simply assuring those who think a great united church would be a panacea for all ills that they are mistaken.

In a lecture delivered nearly thirty years ago, but of age-long value, Dr. Amory H. Bradford said the following sensible things:

"Until there is unity of spirit, unity of form will be worse than useless. If men are not agreed no good can come from welding them together. Compel the Puritan to worship like an Anglican, and the Anglican to worship like a Quaker, and what is the result? Make the church a gigantic organization with numberless bishops, one being supreme, whatever the name, and there will be one body, but there will be no life, no divine fire. When there is unity of spirit, unity of form may be desirable and not till then. . . . Where the spirit is there will be essential unity. Nature is the garment of spirit. I love to observe the variety of manifestation which the spirit assumes in the physical creation—in flowers, in forests,

in grasses, in ferns, in fishes, in birds, in all the races of man, in all forms of matter, so that there is a veritable universe. The church may assume as many different forms as the creation, but with the spirit indwelling it will always be a universe. Let the spirit of God organize its own body."—Watchman-Examiner.

—BR—

THE POWER OF PRAYER

By Louis J. Bristow, Superintendent

—O—

He is the city ticket agent of one of the great railroads entering New Orleans. He brought his mother into the Baptist Hospital as a patient. She was quite ill for two or three weeks; and one day the supervising nurse told me the attending doctor said the woman would die. The next evening the ticket agent son sent for me to come to the room, and I was told that the doctor had just left, saying the patient would probably die in a few hours. In the room were three sons and a daughter and the faithful nurse who had called me. The dear mother seemed to be expiring, but was fully conscious. In a brief and appropriate conversation she expressed her unwavering faith in Christ and her readiness to go. In reply to the direct question whether there was any real reason why she desired to live, she said she had two grandchildren in her home now in the character-formative period of life whom she desired to guide into maturity of faith and life. A prayer followed, with that specific and conditioned request. A few hours later I had to leave the city on a midnight train and heard no more from her.

Two days later as the night supervisor was giving her morning report, when she reached the name of that woman she reported her "greatly improved". I uttered an exclamation of astonishment and Miss Carter replied, "She began to improve the night you left and Doctor Blank says prayer must be responsible for it, as human skill had been exhausted." A week later I met my friend, her son, whose wife and little daughter were with him. With beaming faces they told me, "We're going to take Mother home tomorrow, and what a joy it is she was in a Christian hospital."

I do not always pray for the recovery of the sick. Indeed it is rare in cases where death seems imminent, and then only after human knowledge and skill have reached their limit; and there seems to be not merely a desire to live on the part of the sick one, but also an adequate reason for recovery. Even then the patient does not always live, for God knows better than I. Nevertheless I believe He answers prayer; though I cannot explain the process of a human request acting with the Divine.

New Orleans.

—BR—

JUST A PASSING THOUGHT

—O—

(Eldridge B. Hatcher)

As I sat here in my chair thinking about some of the Baptist state papers that come to me each week, the thought arose within me: "Suppose no papers came. Suppose, week by week, my own state paper never knocked at my door, and from no other southern state came Baptist periodicals, like windows through which I could look upon the Baptist harvest fields. Suppose I had no such opportunity for keeping in touch with old college and seminary mates in the ministry and in other Baptist realms and with our Baptist toilers generally." The very suggestion gave me a jolt, and woke me up to a realization of what it means, week by week, to be taken into the watch-tower of my Baptist paper and through its telescope to sweep my eye over the state, and over the world where our Baptist forces are busy with Christ's world program. Without such a weekly visitor my Baptist premises would seem lonely indeed.

—BR—

Pastor C. J. Olander reports over 100 present at Farmhaven Sunday School in Madison County for the past nine Sundays. They also have a Daily Vacation Bible School with 102 enrolled, and the work is excellent.

GREAT NEED OF GOD SENT REVIVALS

Pastor A. Reilly Copeland,
Tabernacle Baptist Church, Waco, Texas

All great revivals have been connected with men whom God raised up to be used as instruments for His work from Old Testament days to John the Baptist, in the Jordan region and round about, Luke 3:1-19. When a lad I heard read different accounts of great revivals from the days of John Wesley, to D. L. Moody, that stirred my heart. My father used to read to us younger children about the great revival events of other days and my childish heart was stirred. As I grew older I read for him the current news and usually followed up with reading some revival incidents which he and mother had chosen, and about which they were concerned, as I heard them pray often for the community in which we lived. Acts 20:20-27. Paul was deeply concerned to declare "all the counsel of God."

Some God Sent Revivals of Earlier Days From Which We Can Learn About His Power and Presence in Manifestation Thru Believers to Lost Sinners.

It's a matter of record that Titus Coan's two tours of Hawaii in 1835 and 1837, produced profound effect that caused great crowds to so throng him that he scarcely had time to eat, and preached often as many as three times before breakfast on his first trip to the island belt, as he witnessed God's strange and powerful work thru him in conviction and conversion of the natives. In 1837, smouldering fires of conviction broke out among more than 15,000 people, and he ran a two years camp meeting with audiences ranging from 2,000 to 5,000 people. Often swooning, wicked scoffers would cry out, "What must I do to be saved?" and "The two edged sword is cutting me to pieces" and "How shall I escape the wrath to come?" and "God has struck me, God has struck me" and "Oh have mercy Lord, have mercy Lord," and "God be merciful to me a sinner" and "Oh save me for Jesus' sake."

Frequently wicked sinners who were poking fun at the meetings would drop to the ground like a shot dog, or a stuck hog, and wail for mercy. Murderers were saved, and drunkards and adulterers confessed their sins, while old feuds of a lifetime were settled as in one year about 5,250 united with the churches with around 1,800 baptized in one day and 2,500 people partook of the Lord's supper, whose lives were once black in sin itself. Approximately 12,000 were received for baptism before the revival was finally officially closed with Mr. Coan's leave of absence to other fields. Weeping over sins committed, sobbing over lost loved ones and friends and great conviction among both saints and sinners was the rule thruout that time, while now such is the rare exception, yet God's Word teaches us to agonize for poor lost souls, Rom. 15:30.

In the Days of Charles G. Finney and Mighty Revival Power Produced Experiences That Revolutionized Lives, Communities and Whole Sections.

Some years ago I read the story of a brilliant young lawyer, of Adams, New York, who defied God by refusing to seek salvation, but became so convicted he decided to become willing to go to a certain place in the woods and ask God to save him, which when he did go, the rustling of the leaves frightened him, and the Spirit of God convicted him how sinful he was to be afraid to seek God. He fell on his knees to ask God to save him, which He did gloriously before the young man's faith worded his petition, "For whosoever shall call upon the name of the Lord shall be saved" Rom. 10:13. A few days later this man yielded to the Holy Spirit to know God's will for his life and service. People all around heard about Charles G. Finney's miraculous conversion and definite surrender to the Spirit, and came from far and near to hear him preach a few months later in a revival, whose fires broke out, and then spread thruout the eastern states, with such a Holy Ghost awakening of power that frequently when the preacher arrived, God's Spirit had preceded him and so worked upon the

hearts of the people that they were already crying out for mercy because of the great conviction of God upon them, which conviction is absolutely necessary for a New Testament revival so greatly needed today, John 16:8-11.

The Holy Spirit constantly flowed out thru Charles G. Finney's soul and blessed the people in Christ's salvation and the Spirit's filling for their life and service according to Christ's promise HE THAT BELIEVETH ON ME, AS THE SCRIPTURE HATH SAID, OUT OF HIS INNERMOST BEING SHALL FLOW RIVERS OF LIVING WATER" John 7:37-39, which reveals that the Spirit filled life is the NORMAL LIFE, and comes from the indwelling Spirit the moment we yield our will to Him to FLOW OUT THRU US IN SERVICE. The river bed is God's will for us. Our lives are the channels thru which God's blessings flow to a lost world. Our wills can act as a dyke to dam the stream of power or else as a gate to open up and let the power flow thru. God wants every believer to be the channel. God alone is the blessing. And He bestows all of His blessings thru Christ by the Holy Spirit which Jesus made clear in both salvation and power, John 10:10, which is His life from the cross to the sinner, and power by the Spirit to the believer, Acts 1:8.

Our Present Day Need of a God Sent Revival Was Never So Manifest as Right Now Thruout All the Denominations in the Whole World of Christendom.

There can be no possible doubt that God wants to save the world, John 3:16, and is unwilling for any sinner to perish, I Pet. 3:9, and Jesus offered His salvation freely like as water to a thirsty soul, John 4:10-15, and then revealed that He would send the Holy Spirit as the "life more abundant" which is for every obedient believer, Acts 5:32, willing to receive the Spirit's power for life and service in soulwinning, Acts 2:32, 33, 39-47. It's true we receive the Spirit of God at the very moment we trust Christ as our Saviour and He indwells us for ever as our Eternal Life, John 14:16, 17, 19. But the moment we hear and listen to the voice of God beseeching us "by the mercies of God to present our bodies a living sacrifice" His Spirit fills us and keeps us from being "conformed to the world" and we fulfill His Word "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2. The yielded life is God's only plan for believers, I Cor. 6:19,20, and not to accept this fact causes us to live a defeated life, I Cor. 3:12-17.

During the days of the Finney Revivals, unconverted ministers, church-members, church officials, and also old case hardened sinners were gloriously saved, and a mighty work of grace was carried on for years which totaled approximately 100,000 saved souls thruout the New England States under one man's mighty Spirit filled life and ministry. As you study the history of American Revivals and other great movements you cannot help but be impressed by one outstanding fact; Conviction of sin was the outstanding characteristic among sinners, and often wails of anguish and cries for mercy were heard. God's New Testament plan is to convict sinners thru Spirit-filled believers, Acts 2:36-38, and He can only do this as we confess our sins (1) to God, (2) to each other, (3) before our churches. A Revival does not start with prayer as we have commonly been taught, but begins absolutely with a CONFESSION OF SIN according to both the Old and New Testament, 2 Chron. 7:14, which sins have separated us from His face, Isa. 59:1, 2, and poor lost sinners are blinded because they cannot see Jesus in us, 2 Cor. 4:3-7.

Why the World and the Church Need and Must Have a God Sent Revival of Holy Ghost Power From Heaven Before Christ Can Be Honored and Exalted.

God's call is always to the ministry first. I fear there is much unlove and little fellowship among us, which attitude can only gender one thing, loss of confidence, which is just the opposite of the unity of the Spirit which is God's

plan for both the ministry and the laity in united effort of soulwinning worldwide, Eph. 4:1-5, God's churches have but one mission and it's twofold (1) GLORIFY GOD, I Cor. 10:31,32. (2) WIN LOST SOULS, John 20:19-23. Many empty auditoriums on Sunday and nearly all week night prayermeetings with pitifully few present denote loss of power, which power every preacher and church member must have to lead the sinner to the only Saviour, Acts 4:12, 13, 30, 31. The ministry largely no longer with a gripping converting and saving Gospel message must have a revival in our own hearts that we might cease moving in a circle of church activities with much motion (lost motion) and little or no power.

There are not only many unsaved souls in the churches but too often we ministers and teachers nearly forget that God has called us to do one thing only, PERSONAL SOUL WINNING, and that everywhere we go, Acts 8:1-8. The Minister and Sunday School teacher that is not and cannot win the unsaved with whom they deal is bound to have unconfessed sin in the heart according to God's own Word, Ps. 66:18, Mat. 5:23,24, or else do not themselves know the blessed Lord in redemptive pardon, John 15:1-7, 14-17. And about this state there is a fearful warning, Luke 6:39,46. Moral and spiritual breakdown in the world and the church, and both fraternizing together in the same worldly activities, and scarcely any line of demarkation between the church member and the worldling, is a loud call for a confession of sins and united soul agony for conviction of God to come upon us, and we ministers pray the prayer and confession like as one of old who cried out "I fell upon my knees and spread out my hands unto the Lord my God, and said, Oh my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. And now, oh our God, what shall we say after this? for we have forsaken thy commandments", Ezra 9:5-11. God's great call to us is SEPARATION, CONSECRATION, DEDICATION, REVELATION, AND MANIFESTATION, Ezra 10:1-11. Read what Jesus said, John 14:21.

—BR—

THE MAIN BUSINESS OF THE CHURCH

The task of the church has not been changed since Christ gave His command, "Go ye into all the world and preach the gospel to every creature." The mission of every church of Jesus Christ was and is the mission of Christ and the Apostles. That at once makes every true church a missionary organization.

By no means does the town, city or countryside in which a church is located constitute its field of endeavor. "The field is the world," said Jesus. A church cannot be loyal to Him and seek to circumscribe the territory of its activities for Him. It cannot say, "We must take care of our local work first, and then, if we can, we will help missions."

All church work, when properly understood, is missions. The work it does in its local community is missions. Too many of us have considered only that work done in distant fields as missions. Distance has nothing at all to do with it. Christ loved every section of the world impartially, and his church should make an impartial effort to distribute to every section the knowledge of that love and the benefits of its saving power.

An accurate test of the genuineness of one's interest in the work of the Lord in distant fields is determined by the interest that one takes in the work of the Lord at his own door and in his own community. That statement reversed is also true, if one's interest is the outgrowth of his love for Christ and for the clear teachings of His word. "The light that shines farthest shines brightest at home," and vice versa.

This does not mean that a church must adopt a certain fixed ratio of division between its funds for local work and its funds for work in distant

parts of the field, in order to be fair to either. Circumstances and conditions, weighed in a consecrated good judgment, should determine the basis of division. Such "good judgment" can be had only by those who keep their eyes on the whole field. Far-sightedness and near-sightedness are alike defects in vision. Perfect vision sees objects near at hand and objects at a distance clearly, and in their proper perspective.

The chief mission of every church is evangelism. Broadly interpreted, evangelism means the enlistment of individuals in love and loyalty to Jesus Christ. Jesus said, "Go and make disciples." Race lines, national lines, lines social, political and geographical cannot be drawn, if a church proposes to carry out His orders in this matter of evangelization, for He defined the limits of the church's operations when He said "Go ye into all the world."

When a church assumes in dead earnest this world-wide missionary task its whole outlook becomes changed, and changed for the better. Certain expanding influences come into its life that give height, depth, length and breadth to its character. It will become a praying church, and its prayer life will reach beyond the narrow borders of its own need and take in the needs of others to the ends of the earth. The Bible, which is pre-eminently a missionary book, will have a new interest and will become vital guide-book for the church in all its plans and programs. Its so-called local work will become fraught with a new glory, since it will be looked upon as the central plant from which it gives forth its saving light unto all the world.

There will also come with this deepening of the prayer life of the people a greater joy in giving. Giving will become essential as an act of worship and as a means of work, because it will be more vitally tied up with the life and purpose of Christ. Missions cannot exist apart from giving. The missionaries must give their whole time and talents and lives to the work of the enterprise they are engaged in. Their support must come from the churches which send them out. Along with money gifts will also go equally vital gifts of prayer and intelligent concern. Money will also receive a new valuation in the minds of the people. When we use money selfishly, it is a sordid thing and has no divine character—just so much cold metal coin—but money used for Christ has great spiritual power. It is a most powerful thing for good. Money can preach Christ and promote the good just as well as it can advance evil.—J. D. Franks.

HISTORICALLY SPEAKING

In the process of building a house, a person often makes changes in his original plans, which necessitates some delay in the building. Then, too, delay may be caused by a delayed shipment of material. And again, there may be a delay in the progress of the building because of some work having to be torn up and done over to meet all the requirements of the specifications and contract.

Well, all these things have happened to me in the process of writing the History of the Baptists in Mississippi. As I have progressed, many changes in the original plans have been made. Then, there has been a great deal of delay because of the slowness of material coming in. And lastly, the critic has been severe, necessitating much of the manuscript to be re-worked. This is appreciated, however, as when we are through with it, we should like for it to measure up to the purpose for which it is written. The critic is severe, but sympathetic.

I have set September or October as the time when I hope to have the first issue off the press. And I make these statements for the reason that so many inquiries have come as to when the book will be ready. I appreciate the interest taken in this history, and anticipate a ready sale for the whole first issue. In the meantime, let others send me their addresses for a copy to be sent them direct from the publisher by mail.

Cordially yours,

—J. L. Boyd,
Pickens, Miss.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability."

HOW THE PLAN OF USING THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES FINANCE THE KINGDOM DIFFERS FROM THE PLAN THAT IS COMMONLY USED IN OUR CHURCHES TODAY

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(Continued from last week)

1. A UNIFIED PROGRAM WITHIN EACH CHURCH.

In our article last week we said that the plan of using the Sunday School organization in helping the churches to finance the Kingdom differs from the plan that is commonly used in that it calls for one all-inclusive program within each church and only one offering each week by each member of the church, whereas with the plan that is commonly used there are a multiplicity of programs within each church and from two to a half dozen offerings each week.

2. OFFICERS AND TEACHERS OF THE SUNDAY SCHOOL WORK UNDER THE DIRECTION OF THE DEACONS AND FINANCE COMMITTEE.

(1) In selling the church budget to the members. With the present plan, when the church adopts a budget the deacons and finance committee are, as a rule, given the responsibility of selling it to the church and leading the members to finance it, while the Sunday School officers and teachers go right on with their plans to finance the Sunday School program and the officers of the W. M. U. go right on with their plan to finance the W. M. U., etc.

The plan of using the Sunday School organization in helping the churches finance the Kingdom differs from the present plan in that when the church adopts a budget all of the officers and teachers of the church are asked to assist the deacons and finance committee in selling it to the members and leading them to finance it. The deacons and finance committee are, as usual, responsible for the success of the budget, but instead of trying to do all of the work themselves, they use the Sunday School organization in helping them carry out their plans. The Sunday School officers and teachers, not having a financial program of their own, work under the direction of the deacons and finance committee and help them sell the church program to the members.

The deacons and finance committee in any particular church may adopt any plan they want for selling the budget to the church, but whatever plan they adopt, the officers and teachers will help them with it. Personally, we think the best plan would be for a meeting of all the officers and teachers in the entire church to be called during the week following the Sunday on which the budget is adopted, at which time two things should be done—first, some member of the finance committee should explain and sell the budget to all of the officers of the church; and, second, it should be made clear to each officer and teacher that he will be expected to help sell the church program to the members of his class or group. They can perhaps do this best by having a copy of the church budget on the wall of their classroom and explain it to the members of their classes each Sunday until each member understands it thoroughly. The teachers should remind those in class that whereas they have been contributing to the Sunday School during the ten o'clock service and to the church during the eleven o'clock service and the other organization at other times, they are now going to be asked to make only one offering each week, and so should include in it everything they expect to give to the Lord each week through the church (I Cor. 16:22). In addition to the work of the Sunday School officers and teachers, the deacons

and finance committee will carry on their personal plans for instruction and enlistment just as they have been doing heretofore. This plan does not affect the work of the deacons and the finance committee in the least, except that it puts at their disposal the most complete organization within our churches.

Under the plan that is commonly used in our churches the deacons and finance committee have the responsibility of financing the church and Kingdom program while the Sunday School officers and teachers finance the Sunday School program, the B. Y. P. U. officers finance the B. Y. P. U. program and the W. M. U. officers finance the W. M. U. program.

Under the plan of using the Sunday School organization, the deacons and finance committee have the responsibility of financing the church and Kingdom program and have all of the officers of the S. S., B. Y. P. U., and W. M. U. to assist them.

(To be continued)

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SOME DOINGS IN TENNESSEE

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Some time ago Mr. W. D. Hudgins the efficient Educational Director among Tenn. Baptists, asked me to come to Tenn. and spend two weeks in a school for preachers at Carson-Newman College. Tenn. has a larger rural population than Miss., at least a larger white population of that kind. They have a host of country Baptist churches, and some of the preachers have been denied the preparation they ought to have. Mr. Hudgins conceived the idea of holding two schools of thirty days for those preachers. The schools were held at Union University, Jackson, Tenn., and at Carson-Newman College, Jefferson City, Tenn.

The schools provided for the students in the dormitories, the rates for board were made low, and the college class rooms were used for the work. The stronger churches of the state and the state board made it possible for the preachers to attend at very little expense to them.

There were about 75 preachers all told at the school at Carson-Newman College in the eastern part of the state. Among those who taught there were Drs. Robertson and Yates from the Southern Baptist Theological Seminary, Dr. Penick, Dean of Bible School of Union University, Dr. Johnson, head of Bible School, Carson Newman College, Dean Cate of the same school, and some of the strongest pastors of the state.

The writer taught Stewardship and Evangelism for two weeks, and had a great time.

It was a joy to go back to the old school where he had graduated thirty years before. There were only a few of the folk that he used to know, but some familiar faces were there, and a joyous time was had renewing the fellowship of other days.

It was on the old college hill more than thirty years ago, that I surrendered to preach the gospel and laid down other plans that were mighty dear to my heart. All those things came back in a flood of sacred memories, and a solemn renewal of that surrender was made with a hope of deeper consecration and better service for the time that is left.

Dr. Robertson in his inimitable way greatly endeared himself to the country preachers who had been denied Seminary training, and while Dr. Yates had gone before our arrival, we heard splendid reports of the work that he did.

Two happy weeks with friends and relatives, some hard work, preached a few times for old friends, and back home again to work and pray a little harder.

—BR—

R. L. Baker goes from Chattanooga, Tenn., to be pastor of First Church, Lake Charles, La.

Mississippi Woman's Missionary Union

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Second District Conferences of W. M. U. Officers

The Conference of Second District was even more than we expected; all five of Superintendents being present and each District officer. Also thirty-five associational officers. Splendid plans were submitted and much definite work for each quarter of this new District during the remainder of the year. Duties of each officer were thoroughly discussed and explained. It was urged by our Mission Study Leader that each society study a book preceeding each Week of Prayer pertaining to that special mission.

This Conference was held with the Merigold sisters, whose entertainment was most royal.

The presence of Mesdames Rice, Kimbrough and Hewlett from Third District added much to the meeting.

Letter from Miss Traylor

Royal Hotel, London.
June 23, 1930.

Dear Home Folks:

Here I am in London; Who would ever have thought it! We had a hectic day yesterday. Landed at Plymouth about twelve o'clock; left there at 1:30, and arrived at London at 6:45—226 miles.

We had a good voyage; the weather behaved beautifully, and we did not have a single storm. The first few days I wanted to sleep all the time, but at the last I felt so rested.

The standing in line for inspection was not a bit of fun yesterday, but we have almost forgotten it now. The ride from Plymouth to London was perfectly beautiful. You could feast on the beauty of the meadows, hills, sheep, cattle and flowers all the way. I do not believe grass was ever so pretty before.

We are very comfortable here in London. At dinner last night four of us sat at table together. We had a menu in French, so we had a ridiculous time ordering. Lots of fun. We go out for our first sight-seeing trip this morning. I guess he King has not heard of our arrival, for he hasn't paid us any mind as yet. We thought we would get to church last night, but didn't get our rooms in time. I was so sorry for some of us had planned to go to Spurgeon's Tabernacle.

We have thirty-one in our party and the only man is the conductor. Some brave fellow, don't you think? Mrs. Ione Brown, from Grenada, is in the party, and seems to be standing it well. Mrs. Robinson, of Corinth, is with us also.

I am feeling so well and am anticipating a wonderful time in London. Will write again from here if I have a spare minute.

I love everyone of you, and get a bit lonesome for you sometimes.

Lovingly,

—Fannie Traylor.

Oktibbeha W. M. U. Rally

Dear Miss Lackey:

We thank you so much for sending us that excellent woman, Mrs. Williams, to assist us in our rally. She is certainly an enthusiastic worker and brought us an inspiring message on Methods.

Mrs. L. L. Patterson gave us so many good things on "Mission Study." Said we could not be enlisted in a thing we knew nothing about and we needed bifocal glasses in order to see the need of Foreign as well as Home Missions. This is brought about through Mission study.

Mrs. Wirt Carpenter presented our Literature in a unique way, comparing periodicals as her friends who visit her each week or month bringing the news of the Kingdom at home and abroad.

Mrs. George Berry brought such a splendid paper showing the importance of our Young People's work.

Every society but one was represented and we sincerely hope we can make it 100% at the associational meeting. The ladies of Sturgis did everything to make the day peasant and profitable. We predict for these women a wide field of service. Just watch them grow. One little woman with the assistance of a small son, brought her baby and walked from the country a mile or more to the church after having prepared dinner for the ones at home and her own lunch for the occasion. She is a member of the latest society, Wake Forest.

—Mrs. R. L. Carpenter, Supt.

Ten Days in Saling Church

In our itinerary of the churches of Pingtu county, Miss Hou, my co-worker, and I arrived in Saling the last day of March. Here we remained for ten days in meetings in this dear old church. And how good it was to be there, in the very first church organized in 1899 with six members, four men and two women. We walked out to the pool where these were buried with Christ in baptism. And what excitement it must have caused in own where he Christian religion had never been known. Even now it is a severe test being surrounded as we are by those who do not understand.

As in Paul's day this church was organized in a home. Mr. Dan gladly welcomed them into his home. So the services were held in two small rooms each six by twelve. In the outer room was the family mill—the kind the Bible speaks of, "Two women grinding at the mill." The mill stones served as table for the preachers Bible, etc. The men sat in this outer room with the pastor. A thin partition divides this from the bed room where Miss Moon sat with the women and children. The whole place seems hallowed with memories of Miss Moon. How they do love her memory and never tire of telling of her love and sacrifice for them. It is interesting to hear them recite Scriptures and sing songs which she taught them. Truly her works do follow her. It was our privilege to be entertained in the same small rooms in which the church was organized and in which Miss Moon spent so many busy, happy hours.

After a few years a small church was built. Then about six years ago a larger church was built. Mr. Sears and family were members of this church. Mr. George Sears, as memorial to his father helped materially in the building of this larger church.

Of the original six, three are absent from the body and present with the Lord. The other three were daily in the meetings and a source of strength and joy. Although our meetings were for women and girls, a few of the brethren came and listened on the side. Among these was Mr. Yuan, one of the very first converts. The dear old man had become cold and had gotten entangled in the cares of this world, but was happily reclaimed. It did all hearts good to see him praying and confessing, and singing praises and witnessing for Christ. A number of souls were

saved and Christians revived. This is old Pastor Li's church. He still has the loving sympathetic pastor heart that has characterized him for so long. We praise God for men like Pastor Li.

Surely this the first church in this densely populated county has been as a city set on a hill. Many have seen the Light and believed. She had grown and grown till now there is a network of 32 churches here in the county with more than 6000 members.

While we feel encouraged, and souls are being saved, yet the multitudes, the great multitudes are still outside the fold. Many hundreds of thousands have not heard, do not know our Saviour. As we travel over the country we pass village after village in which there is not one Christian. You will help us thru your prayers. The work grows but as we compare it with the great number of unsaved it seems very slow. There is much persecution, many cries of "Down with the Christian religion" and the like, but this is not hindering, it is seeming to have the opposite effect.

The country is still upset and torn by wars and lawlessness and banditry. The people are groaning over the long drawn out state of war, and the end is not yet. Even this is not hindering the spread of the Gospel, it is rather having the effect of shaking people out of the old beaten paths and making them more open to the gospel.

It is good to be here and to have a part in lifting His name up to the people who have never heard.

Again, please pray for us.

Yours in His service,

—Pearl Caldwell.

A SERIOUS MISTAKE Ben Cox

I come in touch with a great many men laid aside by the age limit. I am heartily in sympathy with Henry Ford when he says, "If all the men of 55 or over were removed from industry, there would not be enough brains to carry on."

Dr. J. A. Britton, prominent physician, says, "He believes American industry makes a serious mistake in discarding a man when he reaches the age of 45. Dr. Britton insists that "When this is done the 10 years of a man's life in which he attains his maximum efficiency are being thrown away. The age of maximum efficiency begins at 35, and continues up to 55, and the greatest degree of efficiency is attained in the last ten years.

From the ages of 45 to 55, a man delivers more in judgment stability, and loyalty, and in every virtue except muscular agility and sheer muscular power. In professional baseball for instance, a man may not be worth much at 45, but even in baseball I have noticed that it takes the old heads to win the pennants."

Some of the most pathetic things in America are caused by "putting on the shelf" some men who probably are more efficient now than ever before. It is a condition that does not do justice to the Stars and Stripes.

Central Baptist Church,
Memphis, Tennessee.

Mrs. N. F. Metts of Oxford is critically ill following an operation in the hospital in that city. Many will join this dear family in prayer for her recovery.

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East Mississippi Department

By R. L. Breland

Family Reunion

In the Fall of 1808, a company of people numbering about 60 souls left their homes in Beaufort District, South Carolina, and made its way to Pike Co., Miss., where they made their homes for a season. The route lay through Georgia, Alabama, and most of Mississippi. The two latter states were settled then largely by Indians. The women and children of this company, and such baggage as was brought, were conveyed on horses and the men and larger boys walked.

According to creditable tradition it took some 60 days to make this journey of several hundred miles to the new home in the then far west. In this company were a number of Brelands, Odoms, Cooks, Johnstons and some others. It is known that one William Odom, a young man 20 years old, and one Edward Breland, a lad of eight years, were in this company. This Edward Breland married Jane Franklin and they, among other children, had one son named Oliver Franklin Breland. William Odom married Jane Johnston and were the parents of Minerva Odom.

In 1847 this Oliver Breland and Minerva Odom were married. They were living in Hancock Co., now Pearl River Co., Miss. In 1849 this couple with one son came to Newton Co. and located near Union. A few years later they located in the southern part of Neshoba Co., where they spent the remaining days of their lives—Oliver Breland dying in 1881 and his wife, Minerva Breland, dying in 1913. Their bodies were buried in the cemetery of old Mt. Sinai Baptist Church.

Eleven children, seven sons and four daughters, were given unto this union; all of whom lived to be grown except one girl. Like others, these sons and daughters married and were possessed of fairly large families. The offsprings of these families are now rather numerous, most of whom live in the old mother county of Neshoba. There are probably some 200 of these descendants of Oliver and Minerva Breland now living—children, grand-children,

great grand-children and great-great grand-children.

On June 27 of this year, a number of these descendants of this family came together at the home of Rev. Egbert A. Breland, a grandson who lives in south Neshoba Co., some six miles northeast of Union, in a Breland Family Reunion. Only three of the original family are now living, namely: Edward W., Andrew J.; and R. Lee. The other eight and the father and mother have for some years now been in the land beyond the "mystic river." A large number of grand-children and friends were present also on this happy occasion. Among the friends present was Mr. John F. Sansing, of old County Line Baptist Church, near Union, who has been a life-long friend of the Breland family and was playmate and schoolmate of the older children of the family. Many pleasant reminiscences were recounted as they lingered in the reunion on this Summer day.

For thirty minutes just preceding the noon hour the writer, who is the baby of that original family, spoke to the large crowd present. He read the first verses of the 14th chapter of John and spoke of the home to which most of the family had already gone and where the others would soon join them, in that beautiful home in the Father's house. He then gave some family history. At the noon hour a sumptuous repast was spread "under the shade of the old apple tree," and all present partook heartily of the many good things prepared by willing hands, relatives and friends, for the occasion.

It was indeed a happy occasion for all and especially for the three remaining "brothers who were honor guests. Memories, some pleasant and some sad, crowded in upon them and brought laughter or tears according to the nature of the memory. With parents, brothers and sisters, boyhood friends and playmates nearly all across on the "evergreen shore" they often found themselves lonely even in the midst of the happy throng of relatives and friends who doing all possible to make "the boys" happy, and these "boys" were very appreciative of the kind attention of the younger generation.

As old Sol began to turn towards the hills of the west and the shadows began to lengthen, this happy group of people began to break up and each one went his way to their respective homes scattered here and there among the vineclad hills of Mississippi. The parting was rather sad. Perhaps some who were at this reunion would never meet again until they meet in that reunion beyond the "sunset's radiant glow" where reunions never break up. Over there most of us are already and we that remain look with longing hearts to the meeting in that home beyond the skies. May there be no disappointments in heaven.

Oliver Franklin Breland was a Baptist minister. Four of his sons were Baptist preachers. He had one son-in-law a Baptist preacher. Five of his grandsons are Baptist preachers, and others are prospective. So it seems that this pioneer family did not live in vain, if the quality of

the ministers who came out from it are anything like the quantity.

It was agreed to hold this family reunion next year on Friday before the first Sunday in July in the western part of the county. May the Lord spare "the boys" and scores of others to attend this reunion also.

Notes and Comments

Mrs. Jane Fancher, wife of Eld. Leonard B. Fancher, of Neshoba Co., died some days ago. She was more than 75 years old and her husband, who still lives, is 85. May the Lord comfort him.

Rev. H. R. Holcomb, of Tupelo, closed a successful revival with pastor G. O. Parker and the good church at Union recently. More than thirty were baptized.

While sick and in the hospital recently Mrs. S. A. Poole, of Union, painted a beautiful Jordanic scene and presented it to the Union Baptist Church as an adornment of the baptistry. It was greatly appreciated and adds much to the church.

Dr. J. W. Mayfield was with pastor J. E. Wills and his church at Newton in a revival meeting last week.

Rev. W. L. Collins, of Union, will assist in the meeting at Hazel, Newton Co., the second week in July. Eld. E. A. Breland is pastor.

It is with great regret that we learn of the continued serious condition of Rev. J. L. Moore, of Neshoba county. He had started out to do a fine work among the churches of that county.

Rev. S. F. Lowe, of Meridian, and Bro. Jack Perkins, of Philadelphia, are in an evangelistic campaign with Coldwater Baptist Church, Neshoba Co., this week.

It was the writer's happy privilege to preach to a splendid congregation at Neshoba Baptist Church while attending the Family Reunion last week. No poor man ever had dearer or more appreciated friends than this one has at Neshoba. Pastor Eugene Stephens is much loved by them.

The writer will be with pastor B. F. Odom and his church at Williamsville, three miles out from Kosciusko the second week of July in a meeting.

While in Neshoba County last week I was called on to officiate at the burial of Mrs. Mary Elizabeth Kelly. She was born in Ala., June 11, 1840, so she was 90 years old. She was a member of Mt. Olive Baptist Church, had been a Baptist for more than 60 years. She was spoken of as a good and faithful woman. She left two children, 13 grandchildren and 6 great grand-children.

Eld. J. E. McCraw, of Decatur, is to do the preaching in the meeting at Bluff Springs, Neshoba county, beginning the third Sunday in July.

While in Union recently I had a very pleasant stay in the homes of Deacon Leon Lewis and family and his mother, Mrs. J. T. Lewis. Bro. Lewis is a leading deacon of Union Baptist Church, cashier of the Peoples' Bank and holds other positions of honor and trust.

While in the home of Bro. Allen A. Brunner, of Pittsboro, recently, he told me that he had been a constant reader of the Baptist Record since 1882, or 48 years. Who can

excel that record? Both Brother and Sister Brunner are in rather feeble health. May the Father of merices be with them and bless them. They have been indeed useful servants of the Master for these years.

—BR—

THE TRAINING OF FLASH

(Jennie N. Standifer.)

Jack Wilson lived in a Mississippi town near the Gulf of Mexico. His father owned a tract of pine land five miles north of his home, and was having the timber cut and prepared for hauling to a railroad station where there was a saw mill. Jack's older brother, Jim, was in charge of the work. The father of the boys was a salesman in a grocery store, and very poor.

One winter afternoon Jack was returning from grammar school when he met a man driving a wagon filled with stove wood. A half-grown brown puppy trotted beside the wagon, barking at automobiles and other things that his country eyes had never seen. A truck, driven by a man at great speed, came down the street, and the puppy sprang at one of the wheels. He was hurled to the side of the school boy, and one of his legs broken. The driver of the truck hurried on, and the man driving the wagon stopped and asked:

"If I give you a quarter will you knock that howling puppy in the head and take him off and bury him, son?"

"But suppose he is not badly hurt?" asked Jack.

"He is only a common cur dog, and I don't want to bother with him. Here's your money. Get up!"

Jack pocketed the coin and picking up the howling dog hurried to his home, a block down the street.

"He will die," Jack's mother assured him, "but do not stop to do anything with him now. Put him in the wood house and you can bury him in the morning. It is time for you to split kindling and bring in coal."

After his evening work was done, Jack took a look at the puppy, and feeling sorry for the suffering little creature, bound up his leg, and fed him. The dog was still living next morning, and Jack's mother consented for the trial to be made to heal the leg. Within a few weeks the dog was able to run about the yard and chase cats and chickens. Jack called him "Flash" because of his fine speed. He was trained to be obedient and could soon be trusted to take a small basket and a note to the grocery store. He could bring back things that he and other dogs would not be tempted to eat.

One day in October Jack returned to his home for his lunch. He found his father waiting for him with an anxious face.

"I must send you to the lumber camp, Jack," he said. "Jim must get all of the timber possible ready for the mill and send it to the railroad station this evening. There is a big order to be filled at a good price. The bridge over the bayou on the public road is down, so you will have to walk, as Jim has our horse. You can cross on a log if you go by

Continued on page 12

The Sunday School Department

SUNDAY SCHOOL LESSON July 13, 1930

JACOB (A Selfish Man Transformed).

GOLDEN TEXT... For what shall a man be profited, if he shall gain the whole world and forfeit his life? Or what shall a man give in exchange for his life? (Matt. 16:26).

(From Points for Emphasis by H. C. Moore).

1. The Bargain of Covetousness was made in perfidy at Beersheba. Twenty years after Isaac and Rebekah were married Jacob and Esau were born at Beersheba. (1) A study in development is afforded in their growth to manhood. Though twins, they were very unlike each other. In physique, Esau was hairy, ruddy, athletic; Jacob was smooth, dark-skinned and not muscular. In habits, Esau was skilled in hunting, a sportsman, a lover of wood and field; Jacob was attentive to business, domestic in tastes, a lover of home. In disposition, Esau was ardent, impulsive, reckless; Jacob was cold, calculating, cautious. In ideals for the future, Esau was unconcerned, improvident, almost or quite defiant; Jacob was far-seeing, appreciative, sagacious. In impress upon others, Esau was the favorite of his peace-loving, venison-eating, unassertive father; Jacob was the favorite of his strong-willed, businesslike, discriminating mother. (2) A study in degeneracy is given in the transaction between hungry Esau and designing Jacob. The incident shows that Esau was dominated by appetite and Jacob by greed, the one being deficient in self-mastery and the other lacking in brotherly kindness. Returning faint from the chase, Esau found Jacob seething some savory pottage, and in an agony of overmastering appetite, begged some of it to eat. Crafty, covetous Jacob, seeing his opportunity, offered the delicious dish to Esau in exchange for his birthright, which included not only the firstborn son's financial privileges, but also in this case the patriarchal succession, the headship of a holy nation, the fulfilment of many divine promises and the transmission of blessing to all the world. So little did Esau now care for these things, and so little had he always esteemed them, that he readily made the requisite legal oath required by Jacob and sold his birthright for a single meal of bread and lentiles, which he voraciously devoured, rose up in animal satiety, and unrepentant went his way.

2. The Bargain of Consecration was made in the prayer at Bethel. Infirm and blind, Isaac at 137 years of age determined to bestow the patriarchal blessing upon the favorite son Esau then seventy-seven years of age. Overhearing the proposal, Rebekah counter-plotted that her favorite son Jacob might win the coveted benediction instead of his twin brother. Her plan involved unjustifiable deception but because it was in the current of divine purpose

it succeeded though not without penalty. Esau's threat upon his life was the cause of Jacob's flight from home. With the blessing of his parents he set out from Beersheba toward Haran the home of Rebekah's kindred and once the residence of Abraham. On the long journey of about 550 miles the only stopping place of interest was Bethel where Jacob had his memorable vision and for the first time worshiped God. In the evening, after a journey of sixty-two miles, which he may have made in a single strenuous day, Jacob was in no mood to hunt for comforts. Where darkness overtook him, he pillowed his head upon a stone, stretched his wearied body upon the hard earth, and soon fell into a deep slumber. During the night he had one of the greatest visions on record. The down-flashing of glory came as he was able to bear it. First he saw the shining stairway connecting earth and heaven; then the radiant ineffable glory of God himself, who crowned the majestic scene. To the sleeping pilgrim came a five-fold promise from Jehovah: The promise of the land of Canaan for his descendants; the promise of earth-wide blessing through him and his posterity; the promise of personal protection on his long journey; the promise of safe return in due time to his old home. No wonder he was overcome, aroused, and filled with awe. In the morning he rose early, changed into an altar the rude stone in which he had slept and poured oil upon it in devout sacrifice to God. To that memorable spot he gave the worthy name of Bethel, which means "House of God." By his rock altar there in the morning twilight he made a vow to set aside one-tenth of his income for sacred purposes. Then onward to Haran and the future he journeyed, to find true the promise of God through all the years.

3. The Bargain of Love was made on the threshold of prosperity at Paddan-Aram. During twenty years' residence in the city of Haran and round about Jacob established a large household and accumulated a fortune. The first step was the purchase of a wife. According to oriental custom payment could be made either in cash or in service. With great ardor he loved his beautiful cousin Rachel and so for her he offered his uncle seven years of service. Laban agreed and Jacob fulfilled the contract with zest. But at the nuptials the former deceiver was now deceived since by a ruse Leah instead of Rachel was given Jacob for wife. But at length and by the promise of seven years' additional service he claimed the object of his first love.

4. The Bargain of Reconciliation was made in power at Peniel. On his way back to Canaan Jacob wrestled one night with the angel at the brook Jabbok and the next day met his offended brother Esau with whom he was tenderly and permanently reconciled. It was easy to prevail with man after he had pre-

vailed with God. But notice: (1) Restitution in atonement for past misdeeds and in guarantee of future friendliness, was offered by Jacob and finally accepted by Esau. Selecting from his herds nine kinds of the choicest animals and dividing them into as many separate companies, Jacob had sent them for-

ward to meet approaching Esau. He felt sure that these successive gifts, aggregating five hundred and fifty animals, and presented in exactly the same polite terms, would have great weight with Esau. And he was right. (2) Reconciliation was effected between Jacob the supplanter and his impulsive brother Esau, Continued on page 11

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Watching The World Go By

By
I. E. GATES, D.D.

Pastor, First Baptist Church, San Antonio, Texas
Author of Vital Themes For Thinking People

HERE is always room, particularly in these stressful times, for the profitable relaxation that rises from a stream of genial, stinging humor. While the author claims no other qualification as a writer of a book of this sort than the fact that his father was an Irishman and his mother a woman, the reader will observe that he has lost no opportunity to improve upon his inheritance. Dr. Gates lives on the sunny side of life and knows how to blend the humorous in such a fashion as to give serious emphasis to things that count. The volume is rich in human interest, wholesome fun and sound philosophy; be good enough to yourself to read it.

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THE STRAW POLL

(By W. G. Calderwood)

The Literary Digest has made the final announcement of the results of its straw vote on the wet-dry issue. The exceptional accuracy with which former polls forecast the results in Presidential elections added to the weight given to the figures by the general public. It is commonly recognized that the publishers of the magazine used scrupulous care to insure the honesty and fairness of the poll. But two facts discount its accuracy, without casting suspicion upon the sponsors.

The first is past experience.

In 1922 the Digest took a straw vote on these same questions. The returns indicated that a tidal wave of wet sentiment had swept over the nation. The final tally showed every State wet but Kansas and Oklahoma. The leaders of the anti's confidently predicted substantial wet gains in the fall elections.

Two examples are typical. In California the straw was nearly two-to-one wet. Only sixty days later, the voters adopted the stringent "Little Volstead Enforcement Act" by the healthy majority of 33,000. The Digest straw drenched and drowned Ohio. Sixty days after, the voters romped off with a 189,000 dry majority. Experience shows that the Digest wet-dry straws are farcically inaccurate.

As the final tabulations of this year's straw were being made, Pennsylvania and Ohio soaked and dripping in the Digest returns, held primary elections. But the official tally sheets emphatically reversed the Digest count. In the Pennsylvania contest for nomination to the United States Senate, on the republican ticket there was one militant wet, one cautious dry and one outspoken dry. The two dries polled an aggregate of 1,192,260 votes, against only 225,574 for the wet! More than five-to-one dry! And Davis, the fearless dry, won by nearly a quarter of a million votes over his cautious opponent.

In Ohio the opponents of loyalty and law staged a desperate battle in the Congressional elections but went to dismal defeat in every district.

The second fact that discounts the accuracy of straws is the possibility of crooked work in spite of rigid safeguards. The Digest stated that its recent poll required an organization of 4,000 people. When it is remembered that in a bank, with an organization of perhaps not more than twenty-five or fifty people, fraud and speculation is often secretly carried on for years, it is easy to see that manipulation of results, even on a large scale, would be relatively easy in the hurry and hubbub unavoidable in such a feverish job as a national straw poll.

A bit of history from the poll just closed seems, on its face, to substantiate the suspicion. The Digest took a poll of the ministers of the District of Columbia, which showed forty-two for enforcement, thirty-eight for modification, and 234 for repeal. The Washington Federation of Churches polled the 198 Protestant ministers of the city and the tally stood 188 for enforcement, eight

for modification and none for repeal. Such conspicuous disparity can hardly be charged to clerical error.

Whatever the cause, this fact stands proved and indisputable—The Literary Digest's wet-dry straws have been so uniformly and glaringly inaccurate as to be worse than valueless.

"NEED OF PATIENCE"

"Let patience have her perfect work." James 1-4.

"Let us run with patience the race set before us." Heb. 12-1.

"Be gentle unto all, be patient." 2nd Tim. 2-24—1st Thess. 5-14.

"Patient in tribulation." Rom. 12-12.

Patience implies trials, troubles, burdens, perplexing problems. It is opposed to despondency, fretfulness or murmuring. It produces resignation, silence before God, and satisfaction with His guidance and dealing. Every Christian is supposed to possess it and expected to exercise it. To this end let us consider examples of suffering and patience recorded in the Bible; let us remember God's promises, and know that in his infinite love he permits every temptation and every trial of our faith. "All who will live godly (God-like) in Christ Jesus shall (or will) suffer persecution"—2nd Tim. 3-12. Jesus forewarned his disciples, saying, "In the world ye shall (or will) have tribulations; but be of good cheer; (be patient) I have (on your behalf) overcome the world"—John 16-33. Impatience dishonors our profession as Christians, grieves the Holy Spirit; unfits for acceptable worship of God and discharge of Christian duty, and impairs influence for good. Let us watch against impatience and pray that we may "in patience possess our soul"—Luke 21-18.

"Dear Lord, though bitter be the cup,

Thy gracious hand deals out to me,

I cheerfully would drink it up;

That cannot harm which comes from thee.

The gift of patience, Lord, impart,
To calm and soothe my troubled heart."

—C. M. Sherrouse.

NEWS BULLETIN

(From S. S. Young People's-Adult Department, Baptist Sunday School Board.)

Nine Months

The first nine months of the Sunday school year have gone. What have those nine months meant? Sunday school officer, teacher check up your work and see. Such a check up will enable you to see what you can expect from the next three months, and what you ought to expect. Have your secretary graph the records of your class or department—see pictured the progress that has been made, and the deficiencies in your work. The summer time should bring a tightening up of our work to avoid that "summer slump." A good program, purposive teaching, and personal visits to absentees and prospective members will bring worthy results. Attractive surroundings will have a decided effect—summer is a good time

for looking after this feature.

Need Teachers?

A letter from Temple Baptist Church, Washington, D. C., gives some interesting news regarding the Euzelian class, which is divided into groups. Each group takes turn in making definite preparation to teach one Sunday's lesson. The teacher may call on one of them to teach the class; the Sunday school superintendent may call on any of that prepared group to teach somewhere else in the school as a substitute for the day. Thus, no class in the school need go without a teacher any Sunday.

Quarterly Reports

The third quarter reports are now due. If your class has met the requirements of the Standard, fill out the application blank and send it at once to the state Sunday school secretary. Mississippi has 17 Standard classes. Add yours to this list.

In June One Month

In just a month folk from all over the states of the Convention will be hurrying away to Ridgecrest for YOUNG PEOPLE'S AND ADULT BIBLE CLASS TEACHERS' WEEK July 27-August 3rd. Demonstration teaching will be one of the features of the work. A very practical, helpful and inspiring program has been prepared that no teacher of young people or adults can afford to miss. Dr. Sampey will talk on Representative Men and Women of the Old Testament. Reduced railroad fare and the nominal rate of \$2.00 per day for board and room at the hotel make this helpful vacation within reach of all. Recreational facilities are of the best. Plan to attend this special week at Ridgecrest in the interest of better teaching.

NANNY—A HOSPITAL GIRL

(By Louis J. Bristow, Supt.)

The nurses named her "Nanny" from the fact that she has lived all her life on goat's milk. She has no other name anyhow. She was born in the Baptist Hospital in New Orleans of a mother who is not in position to keep her, and was left with us for a "few days." But the mother has never come back and investigation proved that she has given a fictitious name. So Nanny has remained in the Hospital. She is about three months old, normal in every way, and the nurses on the floor where she is say she is the prettiest and most attractive of all our babies. We found the mother, who is a fine woman in many respects, but who cannot keep the child; so Nanny is looking for a home. Of course, she is happy here and well cared for, but a real home where she might have a real mother (even if she is a foster-mother) and a mother's love, would be ever so much better for the baby girl.

I will be glad to hear from any interested family.
New Orleans.

—BR—

(Continued from page 10)

who, still angry, was coming against him with an armed force of four hundred men. Crossing over the brook from Peniel soon after sunup, Jacob saw Esau coming. The moment all had dreaded was at hand; what would be the result? Jacob went in advance, his loved ones following. Seven times he bowed himself to the ground until he came near his brother. Esau's heart was melted, and he ran to meet his long-absent brother, fell on his neck and kissed him and they wept. The scene was indeed affecting and the reconciliation was immediate and complete.

5. The Bargain of Restoration was consummated in peace at Shechem. Jacob was now in the heart of the Promised Land. Indeed he encamped in the pretty vale where his grandfather Abraham had pitched his first tent and built his first altar in Canaan. Here he bought a parcel of land for a hundred pieces of money about \$73.00, and erected an altar dedicating it to the God of Israel. Thus, finally the supplanter of his brother became the suppliant and servant of Jehovah.

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SECRETARY OF THE SCHOOL OF LAW

The Children's Circle

Mrs. P. I. Lipsey

Bible Study Lesson No. 2
Exodus 2:11-25. Moses' flight from Egypt. (Read carefully, and write me the story.)

Facts not given in the lesson passage

We are told in Acts 7:21, part of the dying words of Stephen, the first Christian martyr, that "Moses was instructed in all the wisdom of the Egyptians." The princess of Egypt had taken him for her son, and he was, of course, given the education that might fit him to be a king. He studied perhaps, at the Temple of the Sun in the city of Heliopolis, and here he learned first reading and writing, followed by arithmetic. Later, he learned something of trigonometry and geometry, which perhaps big brother can tell you about, if he goes to college. Moses also learned many things about the stars, astronomy, for the Egyptians had knowledge of the stars that is still accepted by our scientists. He also probably was trained in painting, and he may have learned much of architecture, or building, from the study of the Pyramids, which people still go to see in Egypt. He also was sure to have learned at the Temple of the Sun a love of the music which had a place in the service, and where the harp, the flute, the lyre, the tambourine and the cymbals were used.

Stephen speaks also of Moses as "mighty in words and deeds," Acts 7:22, and Josephus, a Jeremiah historian, tells us that he became a general in the Egyptian army, and gained many victories, for his adopted country. But this is not in the Bible, and not certain.

My Dear Children:

Two things to tell you today, one pleasant, the other not so much so. I'll get the not-so-pleasant one out of my system first. I reported on our Page for June 26th that we had \$12.15 for the orphans, but if you will go over the figures, you will see that we have only \$11.15, as I made a mistake of \$1.00. If the mistake had been the other way, and the amount had come to \$13.15, it wouldn't be so hard to confess. Sorry! I am sending \$10 for the month of June to the Orphanage for our Page. Now for July!

The pleasant thing now has its turn. You will remember that when we rearranged our Bible Study plans I said that we would publish each week the two best Bible Stories that we sent, and that I would send each writer of these a Swiss stamp—not much of a prize, I said. Now, my son, John, who lives in Colorado, read this, and seemed to be of the same opinion about the prize. He has sent me a package of 224 foreign stamps, all different. He suggests that we give 20 of these for a prize at a time, with such arrangement as I chose. I wish you could see these fine stamps, from Mosambique, India, China, Canada, Helvetia, Borneo, Chile, Africa, and 216 other countries. I will give 20 of these stamps to the one who sends me the best Bible Study story each month. Take notice of this change. One prize a month, and the story published on our Page. If there are many good ones, we may put in one a week, but there will be only one reward a month. It was good in John to help us out in this way, wasn't it? He has many thousands of stamps, I suppose, and knows all about them.

With love to you all,

—Mrs. Lipsey.

Dear Mrs. Lipsey:

The "Sunbeams" of First Baptist Church, Laurel, are sending the enclosed amount (\$1.00) for Library

Fund for Miss Byrd—our Junior G. A.'s are called the Juanita Byrd G. A.'s, also.

The Sunbeams are filling their treasure temples during July and August for the Orphanage fund, as has been our pleasure for the past ten or twelve years, and when we have Roll Call and treasure temples open 1st of Sept. Am sure we will help the Orphans in a larger way.

With sincere good wishes for you and the good work you are ever engaged in, I am,—Only another who tries to serve,

—Mrs. C. M. Leggett, Ldr.

808 Fifth St.,
Laurel, Miss., July 1, 1930.

I know you enjoy working with the Sunbeams, Mrs. Leggett, and helping them to do such a good work. We thank you and them very much for our share of it, and send them all our love.

202 N. 8th St., 2 Ave.

Columbus, Miss. July 1st, 1930.

Dear Mrs. Lipsey:

I have not written your page since I was one year old. I am now three. I go to Sunday School and preaching every Sunday that I can. Mrs. Pippin is my Sunday School teacher. I play in the back yard all the time with the chickens and my two little kittens. I am sending 50 cents for the Orphanage and 50 cents for Miss Byrd's library fund; Surely am glad that we can help Miss Byrd, for I think a lot of Bro. Byrd. He had a meeting here in the spring and I only missed three times. I love to preach like Bro. Byrd and sing like Mr. Pippin. Lots of love to all, —Esther Florine Weaver.

These are mighty good folks you are trying to be like, little Esther. You've learned from somebody how to give: was that mother? Thank you so much.

Osyka, Miss. June 30, 1930.

Dear Mrs. Lipsey:

Will you take a new member in your Circle? We take The Baptist Record and I read the Circle every week. I am a little girl 12 years of age and in the seventh grade. Sure will be glad when school begins. I will send some money next time. Sincerely,

—Willena Stewart.

You miss your school friends, I know, while school is out. But there are lots of pleasant things to do at home, aren't there?

Geneva, Switzerland, 6-18-30.

Dear Mrs. Lipsey:

Well, hello, Grandma, to you and the Children's Circle. I am having a fine time in Switzerland since the weather got warm. The other day I went with Mother and Father on a steamboat ride on Lake Geneva. The lake is just a little way from our house and is full of big boats and little boats and people swimming and fishing. We rode for nearly two hours and it was fine.

Grandma, I am learning two languages at once, English and French. I know several French words already: "bateau" for boat, "minon" for our kitty, "voila" for "there it is," "poupet" for doll, and "adieu" for goodbye. But my favorite word is "encore" which means "I want some more."

My favorite English words, besides mama and papa and baby, are banana, custard, egg, cake, butter, and gum.

The people of Switzerland, Grandma, have no regular language of their own but they use three languages, French, German, and Italian. But I am only studying French and English now. Only my parents and other foreigners speak English here. I notice, Grandma, that dogs and

cats in Switzerland speak the same language that dogs and cats talk in England and America.

I send a dollar bill for the orphans. Love to all.

—Jeannie Howe Lipsey.

Thank you, my dear child, for your interesting letter and for the gift for the orphans. I wish I could see you in your little hat, with your kitty in your arms. You must come back soon, and help us with our French.

Gillsburg, Miss. July 1st, 1930.

Dear Mrs. Lipsey:

Will you admit a new comer to your Circle? We take the Baptist Record, and I enjoy reading the Children's Page. This is my first time to write. I am 10 years old. Christmas day is my birthday. I will be in the fifth grade next year. Mrs. Lipsey, I can't send any money this time, but will next time. I have 7 sisters and (5) brothers. We have a good time playing. Love from

—Bernice Newman.

I know you have a good time with so many sisters and brothers, Bernice, and never get lonesome. Get some of them to write, too, next time you come.

Continued from page 9

the footpath. Here is a note I have written Jim, telling him to get the men to begin hauling the timber at once. Is five miles too long a walk for you—a base ball boy?

"No sircce. May I take Flash and the shot gun to kill rabbits—if I see any?"

"Certainly. Remember, the note is important and make all the speed you can in going to the camp. This may mean that I can make money to educate you, my boy, and send Jim back to college. There is not a house on the road, boy. Will you be afraid?"

"Not with Flash for company."

Hurriedly Jack ate his lunch and made ready for the long walk. The first two or three miles of the journey were made at good speed. He crossed the bayou by way of the log with no trouble. The woods looked lonesome. Flash began to chase rabbits. One ran in front of Jack, and the gun was hurriedly fired. But instead of shooting the rabbit, the ball went into Jack's foot. He fell to the ground, screaming with pain. In a few minutes he remembered the importance of taking the note to his brother. It would be impossible for him to go to the lumber camp. No one would pass that way and he would be obliged to spend the night in the woods.

Suddenly there came the thought: why not send Flash, who so often had followed Jim to the camp? Tak-

ing a pencil and note book from his pocket he wrote:

"Come to me at once. I am near the log crossing at the bayou. Dad was sending the note I enclose to tell you to hurry and cut timber to the station at once, and to wire the buyers you were shipping.—Jack"

Jack put the note in the envelope with the one his father was sending to Jim, and called Flash. Placing the envelope between the dog's teeth he commanded:

"Take that to Jim—at the camp, Flash, Go! Be quick!"

Jack pointed in the direction of the camp, and away Flash sped up the path.

Jack was growing weak from loss of blood. The pain was great, but he refrained from crying. He took off his shoe. His foot was much swollen. He bandaged it with strips torn from his shirt. As time passed he grew drowsy. He was aroused by the bark of a fox. Jack reached for his gun, but the movement caused him to cry out with pain. The fox ran away.

A ferocious looking wild hog came down the path. Jack called: "Be-gone!" With a loud "Woof!" the hog departed.

The boy was shivering with cold, but it was hard to keep awake. He was dozing when a wierd, wailing cry aroused him. A wild cat was only a few feet away, with his forefeet planted for a spring. But suddenly he turned and ran for a thick- et. From up the path came the galloping of a horse's feet and the baying of a dog. In a few moments Jim came dashing up on horseback.

"Is it a bad wound, Jack?" he asked.

Continued on page 13

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Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19, a.

Win One

One worker tells of how he tried to put into practice the spirit of our B. Y. P. U. Slogan "Win One". He was on the train and found a boy about ten or twelve years old traveling alone. Friends were made and the boy was asked if he were a Christian, "no" came the reply which gave a good opening for the presentation of the claims of Christ on his soul. He said that he wanted to be a Christian and hence it was not hard to show him "How to be." It was just an earnest worker taking advantage of a good opportunity to witness for his Savior.

Your experience may have been as simple as the above. Let us have it anyway, for this column, it may help someone else.

Mayton Rankin County Organizes

With a new pastor on the job the very first Sunday he serves the church a senior B. Y. P. U. is organized. Bro. A. W. Talbert accepted the call to be their pastor and so the Mayton Church in Rankin county heard him the first Sunday he was their pastor and then they realized that they had a new organization in the church which meant progress the very first thing. The union was organized and the following officers were elected. Pres., Percy Graves; Vice Pres., Nina Belle Kennedy; Sec'y., Mrs. O. H. Rhodes; Cor. Sec'y., Sydney Harvey; Treasurer, Prudie Hutson; B. R. L., Mrs. Sidney Harvey; Chorister, Enos Ponder; Pianist, Mrs. Lorene Means; Group Captains, Eunice Hutson and Clyde Miley. They started off with thirty members and plenty of enthusiasm and we will be expecting good reports from them all along.

Mathiston Holds Interesting Study Course

During the week of June 22-27 the B. Y. P. U. at Mathiston met for a study course with Mr. W. P. Bobo teaching the Manual. Mr. Bobo was Director at Mississippi College last year and led the unions there in a most progressive program. In the Mathiston school thirty were enrolled and Mr. Bobo reports that they were "the finest bunch of youngsters" he had ever had the privilege of knowing. The Mathiston folks are just as earnest in their praise of Mr. Bobo as he is of them. It was a most helpful week and we look forward to this being one of our very best B. Y. P. U.'s for the rest of this year.

Bible Readers Awards

We are happy to report the awarding of some Bible Reading Awards to several members of the Calhoun City B. Y. P. U.'s. Frances Provine receives her award for three years

readings. Janette Chrestman, two years Junior reading. Frank S. Kyle one year reading. Mrs. W. G. Baldwin four years reading. Congratulations to these and may their example strengthen you to go and do likewise.

Lauderdale County has Successful Meetings

The Lauderdale County Association B. Y. P. U. met at Goodwater Sunday, June 15, for the annual meeting. The following officers were elected: Miss Omera Coker, of Toomsba, president; to succeed Raymond Gartin, retiring president; vice-president, W. E. Green, of 41 Ave. church; secretary, Miss Mary Ward, of Russell; Junior-Intermediate Leader, Miss Earline Skinner, of 41 Ave. Church; Chorister, O. M. Walker, of South Side Church, was re-elected; Treasurer, Lamar Coker of Toomsba; Leader of District One, Alvin Reeves, of Midway; District Two, Charlie Lee, of Goodwater; District Three, Douglass Gay of 41 Ave. Church; District Four, H. L. Gough, of Whynot; District Five, Martin Gunn, of Fellowship Church was re-elected. The following district secretaries were chosen: Julian Shannon, District One; James Williams, Two; Miss Louise Dearman, Three; Jamie L. Sims, Four; and H. B. Parker, Five.

This was one of the most interesting B. Y. P. U. meetings ever held in Lauderdale county. Features of the session were inspirational addresses, splendid attendance and the awarding of an attendance banner. About 200 B. Y. P. U. members, pastors and friends were present.

Raymond Gartin, retiring president, presided in an efficient manner. The song service was in charge of O. M. Walker, county chorister. Devotional service was led by Lamar Coker, stressing the importance of making the right decision.

Robert Lee, Jr., of Goodwater, welcomed the B. Y. P. U. members. Response was made by C. E. Talbert of Meridian. An interesting playlet, "Choosing" was presented by the Poplar Springs Intermediates. The morning address was delivered by Judge Hardy R. Stone on the subject of "The Profit that Comes to the Worker." After this address the meeting adjourned for lunch, which was served by the hostess church.

Representative of Macedonia B. Y. P. U.

The B. Y. P. U. of Macedonia was represented in the District One B. Y. P. U. Convention held in Jackson, Miss., week before last by two of our fine B. Y. P. U. workers, Ira Brown and Milford Boggan. Our pastor, Bro. Ferrell, Mr. and Mrs. J. E. Boggan, and two other B. Y. P. U. members, Misses Mary and Virgie Lee Lawson, also attended this meeting, but the union sent these two boys especially as delegates.

I want to say that I believe our Union is helped already by the fine

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- III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of M. Th., University degree of Ph. D.

Sixty-third year begins Wednesday, Sept. 24th, 1930. For catalog and other information, address

PRESIDENT MILTON G. EVANS, D.D., LL.D.,
Chester, Pa.

report these boys gave to us on their return.

We are working hard all the time and are gaining new members all along. Of course, our B. Y. P. U. like other B. Y. P. U.'s, has its difficulties to meet with, but we try not to become discouraged for we think as the saying goes, "We never fail until we entirely quit trying."

Our Union will give a program at Athens Baptist Church on the 2nd Sunday night in July.

—Mrs. J. D. Walker, Sec.

Continued from page 12

"Hurts pretty bad. Take me home, Jim."

In a few minutes Jack was in the saddle, and Jim sitting behind him, holding him in place, and guiding the horse. Flash ran on before them, barking joyfully. Perhaps he was saying in dog fashion that he had done something worthwhile.

After the doctor had dressed Jack's wounded foot, and he was resting easier, Jack asked:

"Has Flash had his supper, Mother?"

"Not yet, but he shall have a feast, son, for bringing you help in time of need."

"He knew he must obey, Mother, and did his best."

"Just as boys and girls should do, Jack," said Jack's father. "Flash's prompt obedience may have saved your life, and brought blessings to us all. It pays to obey, doesn't it, Jack?"

"Indeed it does, Dad."

INTERMEDIATE CALENDAR FOR RIDGECREST, NORTH CAROLINA

July 27-August 3—Intermediate Teachers' Week For all Intermediate Teachers.

Demonstrations: Uniform Lessons—Miss Clyde White Writer of the Uniform Lessons.

Graded Lessons—Mr. Frank Burkhalter Experienced Intermed-

iate Worker.

Open Conferences: Miss White and Mr. Burkhalter.

August 4-6—Approved State Intermediate Workers' Conference.

For Intermediate Approved State Workers only.

August 7-17—Intermediate Leaders' Week For all departmental officers Practical demonstrations, open conferences, Intermediate Exchange, short addresses on evangelism, missions, and Christian development; one each day.

Hotel accommodations \$2.00 per day and up. Write to Mr. R. F. Staples, Ridgecrest, North Carolina, for reservations.

July 27-August 17

Auspices of Baptist Sunday School Board, I. J. Van Ness, Sec'y. Directed by Miss Mary Virginia Lee and Miss Mary Alice Biby.

NEWS BULLETIN

From S. S. Young People's-Adult Department Baptist Sunday School Board.

New Record Supplies

New record supplies for the Home and Extension department are now ready. There is a book for the superintendent which contains all of the records of the department according to the Standard of Excellence. The Secretary's Record Book contains all of the necessary report forms for the department; the Visitor's Record Book is a complete record for one district. All of these are based on one year's records. The prices are 40c, 25c and 15c for the above named. Other supplies are Enrollment Cards, Membership Certificates and Family Worship Cards. These are each 50c per 100. The individual report envelopes remain the same, 50c per 100 and the Report of Canvass, 75c per 100. These may be ordered from the Baptist Sunday School Board. The use of them will unify and harmonize all of the records of the department.

Continued on page 16

Blue Mountain College

BLUE MOUNTAIN, MISSISSIPPI

Summer session enrollment for the first term is well over three hundred, not counting students enrolled in the State Normal which uses the college buildings. Second term of college summer session and of Normal begins Thursday, July 10th. Last day for registration, Monday, July 14th. Regular session opens September 17th. Send \$12.50 to reserve room for regular boarding department or self-help department.

Lawrence T. Lowrey,
President.

De JEAN'S EXPEDITION

The above phrase was coined by one of a party on a recent very enjoyable boat trip. For the third successive year Mr. Chas. De Jean, of De Jean Packing Company, Biloxi, out of the bigness of his heart, complimented a party of preachers and near-preachers with an outing of several days in Gulf waters on one of his oyster schooners, a two-master with auxiliary engine. He was joined in this compliment by deacon Capt. Elisha Miller and Engineer Paul Quave.

There were thirteen of us in the party—a "lucky" thirteen. The weather was good, the eats were ample, the fishing was fine, the mosquitoes were few, the fun was contagious, the sea-sickness was rare, the rest was recuperative. We planned for twenty in the party but several were hindered by last minute duty calls. One such was Bryan Simmons. He was in a meeting but came down to the wharf to see us off. We left him forlorn standing on the pier crying with plaintive notes, "Wish I could go!" He is to be commended for his personal sacrifice in staying with his meeting in the face of what he knew was ahead of us. Dr. W. E. Denham, of Euclid church, St. Louis, last year's fishing mate (in point of persistence) to Dr. A. G. Mosely, had to forego the trip—too far from his work. Dr. J. P. Culpepper, champion pelican shoot-at-er of last year, couldn't go but sent a substitute in the person of pastor M. C. Hughes, of Ludlow, who is a good swimmer—if pushed overboard. He and Captain Miller and R. F. Bass, of Woman's College, did most of the swimming for the whole party.

Dr. E. F. McConnaha, of Woman's College, is a good fisherman—if they'll bite. Paul Quave was the champion stingaree catcher—caught 'em on a shark hook. He caught nine, three of which were nearly three feet wide—by fisherman's measure. But really and truly, that isn't much exaggeration. There were plenty shark and alligator gar to thrill us as we hooked 'em. And we caught edible fish in abundance.

Two other new names to our roster were Prof. A. G. Moseley, Jr., of Georgetown College, Lexington, Ky., and pastor R. B. Middleton, of B. B. L., pastor at Ocean Springs. Mrs. De Jean, Mrs. Hair, and Mrs. Hamil served us a generous dinner at the hospitable De Jean home just before we embarked, and threw in a big cake for good measure which we ate with coffee as we rounded the east end of Deer Island off Biloxi.

We left Biloxi Monday noon, went as far as Dauphin Island near Mobile Bay and returned Thursday noon well tanned, well rested, and full of fish—and stories. This is Mr. De Jean's method of demonstrating that a group of men can have plenty of fun on an outing without having any booze or uncouth behaviour.

"De Jean's Expedition" was a success from every view point and even the wondering sea-gulls in the air must have felt the vibration when we all shouted "aye" in a vote of thanks to Mr. De Jean and his lieutenants.

The officary of the party is as follows: R. F. Bass, chairman; W. C. Hamil, secretary-reporter; Paul Quave, chief cook; L. F. Gunn, himehister; A. G. Moseley, chief electrician, with his son, A. G., as assistant; R. B. Middleton, chief dishwasher, with M. C. Hughes as assistant; H. D. Walker, outer guard; E. F. McConnaha, deck hand and pumper; Elisha Miller, big fish, (ask Dr. Mosely); J. C. Richardson, sanitary officer; Chas. De Jean, commissary—for he furnished the grub.

—W. C. Hamil, Sec.-Reporter.

WORTHY WORKS

Acts 26:20

About three years ago it was a great privilege of ours to preach in a series of services in a church of Copiah county, an old church, at which the County Association had not met for about twenty-seven years; they had not asked that it meet with them. There had developed in the membership a friction to such a degree that a deacon had not come to services for something like three years. After preaching under conditions that we had never before experienced, visiting and praying, the Lord brought the deacon of long absentee record back to the church. Early in the week we had asked that names be given to us that we may join with the praying ones—forming a prayer list. As we were getting in the automobile to drive from the church at the close of the meeting two names (the full response to our request) was given by a man and prayer was asked for two relatives who were living in Oklahoma.

After a few days on the field we asked the pastor if he had ever heard of a baby being born in a refrigerator. We agreed that it would be an unusual experience. Then we tried to pour out our soul unto them on "that they should repent and turn to God, doing works worthy of their repentance." Among the works worthy of their repentance we enumerated several things among them being offering in prayer their sons and daughters to God to be preachers and missionaries in whatever land God could and would use them. There was not much to that meeting that could be reported. It was of a different nature. But listen to years afterwards.

It has just become known to us that from that church there was recently ordained to the full Gospel Ministry a fine young man whom we came to know and love during the brief stay of one week. He was in most every—in not every—service that was held. Good report was of him by everyone. Worthy works are resultants of prayer. If you pray you will give yourself to God. If you give yourself to God you will give your children, too.

—J. H. Gunn.

Decatur, Miss.

MOORHEAD

Now that I have accepted the pastorate of First Church Grenada, I feel it my duty and privilege to say a few words about the Moorhead Church.

I came here three years ago, even at some sacrifice in salary, with the

dream and sole purpose of seeing the erection of an attractive and honorable house of worship. To me this was the supreme need in this growing town of nearly two thousand people, with one of the leading high schools and Jr. colleges in the state located here. A further challenge was in the fact that nearly sixty-five per cent of the more than 300 students here are Baptists and faithful attendants of the Baptist church.

The love, cooperation and good work of this faithful little group here have more than made my dreams come true. We have here one of the best plants in the state for the money invested, practically paid for. The church has voluntarily raised my salary once and now offers to raise it again if I'd stay. We have received into the church, by letter, experience and restoration, 143 members and there is now existing among the membership the finest spirit of harmony and fellowship to be found in any church anywhere.

I shall always think of my stay here as a bright spot in my ministerial life and shall never cease to thank God that it was my privilege to come this way. To my mind there is no small field in Mississippi with greater promise for future growth and I can say from the depths of my heart, "Happy the man who comes here as pastor."

Cordially and fraternally,

—J. H. Hooks.

P. S.—The pulpit committee is composed of the following: W. A. Topp, Chairman, C. R. Castleberry, Mrs. B. F. McNeal. Those who desire correspondence will please write one of the members of the committee.—J. H. H.

CRYSTAL SPRINGS

In view of the "cheap tomatoes" that have been selling here this season, you will rejoice with us over the liberal offering that our people made a week ago on the splendid improvements recently made to our church. These improvements called for a considerable outlay of funds. The Finance Committee recommended to the church that we try to raise a good portion of that during this month, naming a goal that they considered, under the circumstances, would be very hard to reach.

We set the date for the offering; announced it two Sundays in advance; giving anyone an opportunity to run who wished. Instead of running away people came and made an offering to the fund, who do not usually come. The attendance was large and the sacrificial spirit was very evident throughout the service. The goal was practically reached during the service and several hundred dollars have come in since from those who were not present.

Our people, we feel, are getting back to the spirit of sacrifice. It is a good sign and it rejoices all our hearts. We are now ready for a spiritual awakening. Pray with us that it may come.

Fraternally,

—T. W. Talkington.

SOUTHWESTERN SEMINARY STUDENTS RAISE LOAN FUND
(L. A. Myers, Department Journalism, Seminary; Secretary Alumni Association)

At a recent annual meeting of the Former Students of the Southwestern Seminary, a total of \$30,000.00 was announced for a student loan fund. The sum represents cash and pledges raised by the various state units, from Virginia to New Mexico. Inaugurated one year ago the movement was carried over the top with a fine margin, gratifying to both former students and Seminary authorities.

The movement was led by a Southwide Promotion Committee composed of the officers of the various state units, the Executive Committee of the Southwide Association, and a Steering Committee at large. It is contemplated that all money will be paid in within two years when the full \$30,000.00 will be in operation at the Seminary as worthy student appeals are met from month to month. Loans are to carry a low rate of interest and all cases are passed upon by an administration committee.

New officers of the Association elected at the recent meeting include: R. C. Campbell, Lubbock, Texas, President; J. T. Gillespie, Fayetteville, Arkansas, Vice-President; L. A. Myers, Seminary, Secretary; W. A. Hancock, Seminary, Treasurer. These officers together with three others constitute the Executive Committee. The three elected are: C. F. Pitman, Woodruff, South Carolina; William Read, Fort Worth, Texas; and P. F. Evans, Seminary Hill, Texas.

RESOLUTION

Whereas, Mrs. Anna Tann Ladner has served very efficiently as noon prayer meeting missionary for about three and a half years with her salary paid by an unknown friend not a member of this church or denomination, be it resolved that we hereby extend to Mrs. Ladner and this unknown friend our heartfelt appreciation for the real good which has been done. We feel sure that seed has been sown that will bring a rich harvest for time and eternity.—Central Baptist Church, Memphis.

Matty: "Charlie, did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra—one as a girl and one as a woman?"

Charlie: "No, let's hear it."

Sarah Whifflebaum was on a visit to the big city. Entering a drug-store she stepped up to the drug counter and asked the clerk: "Excuse me, but are you a registered pharmacist?"

"Certainly, ma'am," he replied.

"You have a diploma, I suppose?"

"Yes, ma'am."

"How long have you been in the business?"

"About fifteen years."

"You use the utmost care in serving your customers?"

"Yes, indeed!"

"Well, then I guess it will be all right. Please give me a couple of two-cent stamps."

GOOD HOPE MEETING

Last Sunday, the fourth Sunday in June, we held our meeting at Good Hope, Smith Co., and closed Friday night. Bro. S. V. Gullett, of Blue Mountain, did the preaching. This made three years for him. There. His preaching drew such crowds at night that we could not seat the folks. We had a pentecostal revival, and had 5 for baptism, leaving only three out of four in the community out of the church. The people left rejoicing.

—D. W. Moulder.

When the Time Comes, Remember Winnsboro Granite

Wouldn't it be a comforting thought to know that a century from now or two centuries from now, the final resting places of those who are near and dear to you will be marked by memorials erected through your thoughtfulness and loving care?

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The water test made three times at the plant before shipment assures that only first grade stone is shipped on orders for Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

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MT. ORAL BAPTIST CHURCH, LAUREL, MISS.

I began work with this fine group of people on Jan. 1. We have received 16 additions to the church, most of them by letter, and beginning our revival meeting on June 22nd and running through the next Sunday we had 1 profession of faith for baptism and 4 by letter, making a total of 21 accessions to the church. I preached the first sermon on Sunday morning and Rev. B. S. Hilburn came to us Sunday night and continued through the next Sunday. His messages were strong and forceful, anointed with the Holy Spirit. Many told me they never heard better preaching. He put his whole soul in every sermon.

Bro. N. D. Stones led the singing and Miss Ruth Stones pianist. They played a mighty part in song, a real inspiration to all. In fact, our revival was a success and will bring fruit in due time.

My soul has been stirred and my heart filled with cheer and inspiration to labor with these co-workers of the Lord. We have a good Sunday School, B. Y. P. U. and W. M. S. Another thing, these good people believe in taking care of their pastors. My salary has been paid promptly and our pantry has been filled with groceries a number of times by these fine people, so that we might say with David of old, Surely, surely goodness and mercy have followed us all the days of our life. The Lord be praised.

We covet the prayers of the brotherhood that the Lord may use us to His work, for we feel there is a new day from this meeting.

—C. S. Thornton.

HOME-MADE LYRICS Air-Minded

(By Uncle John)

I'VE FIGGERED some (an' you have too), on buyin' me a plane; it ain't that I've forsook my rule of playin' safe an' sane—but, I see 'em soarin' over me so frequent here of late, that I sorto feel humidity at bein' out of date....

I know a mile a minnit is a ticklish rate of speed, but I reckon I could slow the gear accordin' to my need; an' so fur as bustin' records at some fearful dizzy height—I'd aim to clear the tree-tops an' be keeful where I'd light.

This thing of "courtin' danger," as we often hear it said—I've knowed of folks a-dyin' while the're on a feather bed!... So, if you scan the heavens when you hear a flyer hum, you may not see me in it—but—I'm thinkin' of it some.

Kitty was on the lounge, purring as loudly as she could; and Katy was cuddling her. "Oh, mamma," the little girl called all at once, "my kitty has got a washboard in her throat, and I can feel the noise rub over it!"—Ex.

Mother: "Now, Willie, we are going to have the minister here to dinner, and you must not leave the table until the minister is through eating."

Willie: "Well, the minister eats faster than he preaches, doesn't he, mom?"

SPARK PLUGS

(R. L. Davidson)

There is one thing in favor of drowning your sorrow in "jake"—it stays drowned.

Grape fruit is about the only thing that is able to get itself into the public eye without the aid of newspapers or the radio.

Education's three R's of today, Rah, Rah, Rah!

Another state governed by woman is the state of matrimony.

The two wings of the Democratic party have come near making an angel of it.

You will notice that no one has said in recent years that the human race is becoming effeminate.

There may not be enough power in an atom, as some scientists claim, to lick the world, but there certainly is an up-an-at-'em.

Another place where the Government should protect American citizens is in America.

It is very difficult to throttle the liquor traffic with one hand while taking the profits with the other.

A lot of self-made people run out of material when they reach the attic.

This is a progressive age and every year the automobile that was absolutely perfect the preceding year has been greatly improved.

HOLLY SPRINGS

One of the best meetings in the history of the church was held June 9-20. Dr. Geo. Ragland, pastor First Baptist Church, Lexington, Ky., did the preaching. Dr. Ragland is a master in the exposition of the Scripture, having spent twenty-five years as a teacher of Greek in Baylor University and Georgetown College. At the same time he is humble and deeply spiritual. I have never had a more satisfactory preacher.

B. B. Cox, Educational Director, First Baptist Church, Minden, La., had charge of the music. Mr. Cox

won the people by his musical ability and his modest, Christian behavior. He can sing and gets others to sing without cutting any capers.

Miss Margaret Carter, Junction City, Ark., was the pianist, and rendered valuable service by her playing.

The spiritual results can not be measured. Thirteen were baptized and five added by letter, a total of 57 additions in the past eighteen months.

I will be in meetings at Junction City, Ark., July 6-18; at Chewalla, near Holly Springs, July 20-25; Red Bay, Ala., July 27-Aug. 8; our School of Missions, Aug. 24-29; our Sunday School Training School, Sept. 21-26.

—R. A. Morris, Pastor.

A GREAT SERVICE

It was my privilege and great joy to be with Dr. Ben Cox one day last week in a Noon Day Prayer Meeting in the Central Baptist Church, Memphis, Tenn., and to have a part in the great service.

There were at least 100 present, most of the men were "down and outs," and working girls, and all partook of the free lunch.

Many petitions for prayer were read from over several states, and many answers to prayer were announced.

Dr. Cox is doing a marvelous work. He asks that Mississippi Baptists pray for him.

—G. W. Riley.

Clinton, Miss.

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ORPHANAGE

At the special April meeting of the Baptist Convention in Jackson it was decided that the Baptist Orphanage should purchase the property of the abandoned Clarke College at Newton for the amount of its debts, which amount to at least \$44,884.63. This action of the convention was taken without any previous consideration prior to this meeting and without the convention being in possession of all of the facts.

We believe that in the handling of business affairs of the denomination, particularly in the purchase and sale of the property of the denomination, the same business principles should apply as in the business world. We will justify criticisms that the denomination uses sometimes unwise business judgment if any purchase or sale is unwise from a financial point of view.

We frankly believe that if the delegates to this convention had been in possession of all of the material facts this action would not have been taken. Those present were led to believe at the convention that the present facilities of Clarke College were ample for the care and training of two hundred forty orphans and those in charge of them; that the school, church and hospital facilities were ample, adequate and reasonable; that the property offered for sale was worth on the market as much or more than the price to be paid.

We do not say that those advocating this purchase misled the convention, but prefer to believe that they were honestly mistaken and were not in possession of the facts.

Since this hasty and improperly considered action of the convention, a careful consideration of the facts reveals the following:

1. The present buildings of Clarke College were examined by a sub committee of the Trustees of the Orphanage, whose report is that they are wholly inadequate and insufficient for the Orphanage.

2. It is now apparent that many thousands of dollars will be necessary for the repair and reconditioning of such buildings as can be used before they will be available.

3. It is apparent that before the property is available new buildings to cost from \$100,000.00 to \$150,000.00 will be needed.

4. It will be necessary to purchase additional land for farming and trucking uses because the present land of the college is unsuited for such purposes.

5. The convention believed that the hospital facilities at Newton were available and adequate, but it now develops that the local hospital there is privately owned and the owner advises that hospital operating, nursing and clinical work will have to be paid for, although he offered his personal services for operations. This will add from \$2500.00 to \$5000.00 to the annual budget of the Orphanage. At or near Jackson the free and unlimited hospital equipment and nurses are available to the orphans at the Baptist Hospital at no cost to the denomination because of special endowments for that purpose. While major operating cases might be taken to Jackson from

Newton, yet this would be both expensive and impractical. The records of the Baptist Hospital show that most of its work for the orphans is in minor surgical cases and medical cases.

6. The convention evidently thought that the Orphanage property at Jackson could readily be sold for cash for a very large price, but it now is recognized that the real estate market in Jackson is dull and inactive and that a reasonable price at present can only be obtained in the event oil or gas makes a sale possible. There is no market at a reasonable price for the Jackson property except on the possibility of the drilling of oil or gas wells. The only prospect for a purchaser is B. B. Jones, who is an oil man and who will not buy a part of the property without all of it. Good business judgment dictates that it will pay to go slow in the sale of the Jackson property.

7. It is now apparent that even if the Clarke College sale is carried out now, that the Orphanage can not use its inadequate buildings until more buildings are added, which means that another year must elapse before it could be moved.

8. The purchase of this property is unwise until and unless the convention finds available sources of funds for the additional money needed to make the buildings and grounds sufficient.

9. We do not believe that the convention considered how inconvenient the Clarke College property was from the standpoint of school, church, hospital and the lack of ease with which the public could keep in touch with its needs, although these matters were discussed at the convention.

10. We do not believe that the convention considered that it would take more than \$200,000.00 in money to purchase, repair, equip and erect necessary buildings and purchase additional land to make this property adequate.

We are not concerned with the wisdom or unwisdom of keeping the Orphanage permanently at Jackson. We hold no prejudice for or against Jackson, or for or against Newton. We only bring this matter to the attention of the Baptists of Mississippi for the protection and the interest of the orphans themselves. We believe this matter should not be considered from any other point of view. The orphans are not responsible for the financial dilemma or the bankruptcy or insolvency of Clarke College, which has been operating at a financial loss for years. Of course the denomination is responsible for its debts but we should have the courage to face the situation and not force this property on the Orphanage.

It would be better business judgment, if the Orphanage is to be moved, to start from the ground up rather than to force this unsuitable property on the Orphanage at a price nobody else is willing to pay. To argue that the purchase of this property for the price of \$45,000 in cash is a good business proposition, when it is apparent that nobody else will pay this much for it, is merely to demonstrate how unwise the saddling of this property on the de-

fenseless orphans really is.

We confidently believe that when the Baptists of Mississippi know all of the real, material facts they will in convention assembled, rescind the previous unwise, hasty and improperly considered mandate to force the Orphanage to buy this property for more than it can be sold to anyone else.

A special meeting of the Baptist State Convention has been called to meet on the Clarke College grounds, near Newton, on July 15th. Is it asking too much to request that every Baptist Church in Mississippi will send open minded representatives to this convention who will, if the facts warrant it, and we confidently believe they do, vote to rescind the precious mandate to buy this property and will vote to provide other and more sensible and more fair methods of paying the debts of Clarke College.

This message is being sent to you by the Mens' Class of the First Baptist Church of Indianola, Mississippi, which is urging you and your Church to be sure to be represented at this special Convention by men and women who will consider and vote on all Orphanage matters solely and alone with the interest of the orphans at heart.

Respectfully,

Men's Class of the First Baptist Church of Indianola,
—W. P. Sanders, Chrmn.

—BR—

Continued from page 13

The Teacher Rose

Sometimes class presidents allow the opening of the class session to infringe upon the teacher's time, not realizing that to guard his time is a part of the president's task. One teacher whose president persisted in

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doing this, calmly rose and stood until the reports etc. were finished. After a few times, the president remembered and planned to give the teacher full time.

Are You Satisfied?

Teacher, are you satisfied with your teaching? Are you satisfied with the results of your teaching? If you would improve the quality of your teaching, be more sure of getting desired results from it, plan to attend YOUNG PEOPLE'S AND ADULT BIBLE CLASS TEACHERS' WEEK July 27-August 3 at Ridgecrest, North Carolina. A practical program based largely on demonstration will help every teacher who attends. Take your vacation at Ridgecrest. Railroad rates are a fare and one-third. (If you buy your ticket and leave before midnight July 20, it is one fare plus \$1.00). The only additional expenses are a registration fee of \$1.00 and hotel rate of \$2.00 per day including meals. The entire afternoon will be given to recreational features for which our Southern Baptist Assembly is superbly equipped. Dr. John R. Sampey is evening speaker; Dr. G. S. Dobbins and Dr. John Caylor are the demonstration teachers.

—BR—

Hokus: "Flubdub is very careful about the training of his family, isn't he?"

Pokus: "Yes; he tries to bring up his children in the way he should have gone."

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